HISTORICAL OVERVIEW OF LAND USE ON THE MEDICINE BOW NATIONAL FOREST

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Chronology of Euro-American Land Use on Medicine Bow National Forest

1849 Cherokee Trail established by migrating Cherokee Indians and Euro-Americans traveling to California gold fields.

1861 Pacific Telegraph Company taps Laramie Peak region timber resources for thousands of poles.

1862 Overland Trail established by US Post Office and Ben Holladay.

1867 Union Pacific Railroad begins cutting ties in Wyoming, particularly from the Laramie Range.

1868 Union Pacific Railroad extended to Laramie City.

1868 First commercial gold mining begins with the arrival of the Union Pacific in Laramie City. The "Morning Star Lode" becomes first officially recorded mining claim.

1868 Gillman and Carter establish first major tie camp called the Sherman Camp Station (located 2.5 miles north of Sherman) within the boundaries of present day Medicine Bow National Forest.

1870 Grazing begins on the land encompassing present day Medicine Bow National Forest.

1875 Centennial Mining Company established. Centennial Mining District would become the only successful mining district in the Medicine Bow Mountains.

1897 Ferris-Haggarty Mine established. Between 1898 and 1904 produced 1.4 million dollars in copper.

1901 Laramie, Hahns Peak and Pacific Railway established.

1903 Carbon Timber Company executes first logging job under government regulations on the Medicine Bow Forest Reserve.

1904 Federal control of grazing lands commences. By 1907 the Forest Service was able to establish and enforce grazing policies on Medicine Bow National Forest.

1910 Formal grazing districts established.

1912 Rustic Inn opens in Esterbrook.

1913 Construction of Lincoln Highway begins.

1917 Medicine Bow Lodge opens, becoming the first lodge on the Forest.

1924 Brooklyn Lodge built.

1925 Snowy Range Road completed from Centennial to Saratoga.

1925 Snowy Range Lodge opens.

1926 Summit Inn built on the Lincoln highway.

1930s Tippie Inn opens in Esterbrook. Now known as the Esterbrook Lodge.

1945 Last tie drive on Medicine Bow National Forest occurs on Douglas Creek.

1960 Snowy Range Ski Area opens.

Introduction

The primary intent of this document is to provide a broad historical overview of land use practices on the Medicine Bow National Forest. Drawing on both primary and secondary resources, we include chapters on timber, mining, grazing, transportation, and recreation. In addition, we provide brief tribal histories of the Sioux, Cheyenne, Arapaho, Eastern Shoshone, and Ute. These synopses emphasize territories, movements, and subsistence strategies. Tribes were included based on an analysis of existing literature pertaining to Native American resource utilization in southern Wyoming.

This document is meant to update the 1981 cultural resource overview written by Dennis N. Grasso, Scott Thybony, Robert Rosenberg, and Elizabeth Rosenberg entitled *Cultural Resource Overview - Medicine Bow National Forest Including The Thunder Basin Grassland, Volume I: Medicine Bow National Forest.* The additions we make are usually the result of the discovery of archival information not discussed by the original authors, or the publication of an important book or article since 1981. Furthermore, due to the fifty-year horizon necessary for inclusion on the National Register of Historic Places, certain resources that were not historically relevant in 1981 are potential Register nominees today. Because the Grasso et. al. publication is quite thorough, our overview does not attempt to be an exhaustive history of the Forest. Ideally, the two documents should be considered companion pieces since our document serves as both reference guide and addendum to the original overview.

Arapaho

It is difficult to be sure when the Arapaho reached the Great Plains. Although many aspects are similar to other plains tribes, the Arapaho were a distinct group with distinct cultural and social traits.

The Arapaho "were reported to live on the headwaters of the Cheyenne River in western South Dakota and eastern Wyoming near their friends, the Kiowa" (Truteau 1912:31; Fowler 2001:840). The Yellowstone and Platte rivers were boundaries to the north. From there, the Arapaho territory extended southward, along the eastern edge of the Rocky Mountains. The Arkansas River was the southern perimeter of this mid-nineteenth century territory (fig.1). This area was prime hunting ground and other tribes exploited resources in the region. Depending on the circumstance, alliances were made with these tribes, which included the Cheyenne, Sioux, and the Eastern Shoshone.

The Arapaho relied heavily on the buffalo for subsistence and material welfare. Food was procured from all parts of the animal, including muscle, organs, and tongue. Other material necessities were obtained from the large animal, including the hide for clothing, teepee covers, and trade. Elk were another mainstay for the Arapaho. Roots, berries, and other plant foods were also eaten.

The Cheyenne and the Arapaho formed an alliance in the early 1800s. This alliance was established to oppose the Sioux, who were moving west from the Missouri River. However, the Cheyenne and Arapaho soon allied themselves with the Sioux to move the Comanche and Kiowa south (Fowler 2001:841). The Cheyenne, Arapaho, and Sioux maintained their strong bonds to fight the European settlers, soldiers, and emigrants also traveling west.

After the Fort Laramie Treaty in 1851, the Arapaho generally remained in their allotted territory. This territory included the Colorado foothills west of the Rocky Mountains, the northwest portion of Kansas, the southwest corner of Nebraska, and the southeast corner of Wyoming (Fowler 2001:842). However, when settlers encroached upon their land, the Arapaho split, some moved north and others south. Miners and settlers settled in Arapaho hunting grounds in the Smokey Hill River Valley and the Pikes Peak area. This settlement divided the 1851 treaty land of the Arapaho. Not wanting to create additional contention, some Arapaho moved north to the Platte River and the Bighorn Mountain area in Wyoming. They developed alliances with the Sioux and the Northern Cheyenne. Other Arapaho moved south, along the Arkansas River. More settlers were in the southern area and the Arapaho, allied with the Southern Cheyenne, did their best to avoid the new pioneers. Since the mid 1850s, the Arapaho have been separated into the Northern and Southern Arapaho (Fowler 2001:842).

Southern Arapaho

These migrations did not end the conflict between the new pioneers and the Arapaho. It was difficult for both the Northern and Southern Arapaho to find game, which was dwindling due to increased population and slaughter of bison. This compelled some Arapaho to raid ranches and steal cattle (Fowler 2001:842). European American ranchers retaliated by attacking any Native American they encountered. Poor relations between European Americans and Arapaho forced treaty negotiations. In an 1861 treaty, the Southern Arapaho ceded land that had been given them in 1851, and were placed on the Sand Creek reservation. However, lack of bison and other game prevented them from residing there. In 1864 the Sand Creek Massacre occurred when a group of Arapaho and Cheyenne were attacked by volunteer troops (Fowler 2001:842). This motivated war between many tribes of the Central Plains and the United States Army. Although the Southern Arapaho signed a

peace treaty in 1865, they were still at risk of being attacked by both settlers and soldiers. In 1867, yet another treaty was signed giving the Southern Arapaho and Cheyenne a reservation in Kansas. Due to a misunderstanding, however, the reservation was moved to the Canadian River in Indian Territory in 1869 (Fowler 2001:842).

The move in 1869 did not end the weakening of the Southern Arapaho. Fighting still occurred between tribes and soldiers, even after the Southern Arapaho moved up river to avoid battles.

In 1878, the Southern Arapaho performed their last buffalo hunt (Fowler 2001:849). Not only did this affect their dietary needs, important trade goods were lost. The Southern Arapaho tried farming and ranching to supplement the loss of the buffalo. As with other tribes, the Southern Arapaho found the immobility of farming and ranching undesirable and initially difficult. The Southern Arapaho relied heavily on annuities and rations distributed by the United States.

In addition to a new means of subsistence, the Southern Arapaho were confronted with new religious and territorial conditions. The Southern Arapaho experienced sending their children to boarding schools and accepting the arrival of missionaries to their reservation. Allotment was another issue. After individuals were allotted lands, left over land was available for resale to non-Native Americans. This resulted in many Southern Arapaho being landless and dependent on land owning elders in the early part of the twentieth century.

In 1937, reorganization of Native American reservations was underway. Instead of an agent or one chief making decisions for the entire tribe, business council members were elected and a constitutional government was established. The Southern Arapaho accepted the reorganization act under the name "Oklahoma Indian Welfare Act" (Fowler 2001:851).

From the 1960s to the 1990s, the Southern Arapaho began major transformations in political processes on the reservation. Compensation was demanded for treaty violations. Funds and programs were established for job training programs, economic development ventures, scholarships, tribal courts, and building projects (Fowler 2001:853).

Although improvements have been made for the Southern Arapaho within the last half century, some issues still plague the tribe. Unemployment and acceptance into mainstream society are the primary issues facing young Southern Arapaho today.

Northern Arapaho

The Northern Arapaho were also affected by settlers arriving in the west. Gold miners, ranchers, and settlers were entering Wyoming in hordes. As the number of settlers increased Northern Arapaho hunting grounds were jeopardized. This caused war from 1865-1868. Peace treaties were necessary to establish rules on the High Plains. As with other areas, reservation treaties were essential. In the mid-1860s the Northern Arapaho, Cheyenne, and the Sioux were given a reservation and permitted to hunt north of the Platte River and east of the Bighorn Mountains, if they ceded all land reserved for them in 1851 (Fowler 2001:842). Although this agreement was made, some Northern Arapaho wanted to create and maintain autonomy from the Sioux and Northern Cheyenne for future treaty rites. The Northern Arapaho also established affable relations with soldiers at Fort Fetterman and with their former enemies, the Eastern Shoshone.

Like the Southern Arapaho, the Northern Arapaho could not find a suitable place to settle. First, they located on the Wind River Reservation with the Eastern Shoshone. However, encroaching European Americans and conflicts with the Eastern Shoshone forced their move to the Red Cloud Agency with the Oglala Sioux. Gold was found in the Black Hills in South Dakota and the Northern Cheyenne, Northern Arapaho, and Sioux were persuaded to cede their claim to land outside the Great Sioux Reservation in 1876 (Fowler 2001:843). In order to maintain autonomy, the Northern Arapaho enlisted with the army to fight the Northern Cheyenne and Sioux in 1876-1877. In 1878 after this

campaign, the Northern Arapaho were again permitted to settle on the Wind River Reservation with the Eastern Shoshone (Fowler 2001:843).

Once they settled onto the Wind River Reservation, the first order of business for the Northern Arapaho was to obtain official recognition of rights to the land. The Eastern Shoshone thought they would let the Northern Arapaho stay on their land until a new reservation could be arranged. However, a new area could not be located; the Northern Arapaho were not leaving. This caused the Northern Arapaho to work out land rights and official standing with the Eastern Shoshone and federal agents. Unlike the Southern Arapaho, the Northern Arapaho established a large land base (Fowler 2001:854). The Northern Arapaho obtained allotments, maintaining a strong hold on their land. Unlike other reservations, non-Native Americans did not acquire much surplus land on the Wind River; leasing land to cattle ranchers proved more appropriate. In the 1940s, oil was found on the Wind River Reservation (Fowler 2001:855). Tribal ownership was officially restored, no longer allowing non-Native Americans claims to the previously "For Sale" land.

The Northern Arapaho quickly organized a group or council to be the spokesmen for the tribe. This council acquired goods, services, and supplies from the federal government. With the entire tribe working as a support network, the councilmen were given the ability to make decisions on behalf of the tribe.

In 1935, unlike the Southern Arapaho, the Northern Arapaho did not accept the Indian Reorganization Act (Fowler 2001:854-855). They wanted to govern their people, their way. They felt the Reorganization Act would undermine Northern Arapaho political, religious, and cultural values.

Income from oil and gas on the reservation proved to be an important contribution to the Northern Arapaho. The money was used to increase living standards, monthly allowances, and council programs. In the 1980s, taxes from oil and gas companys' production were used to establish tribally owned businesses, including a grocery store, shopping mall, and gas station (Fowler 2001:856).

In the late 1980s, The Northern Arapaho business council changed its look. Instead of being controlled by elders, younger men were now managing official tribal business. An important issue for the new business council was the matter of enrollment criteria. Enrollment and voting membership in the tribe was a right reserved for children with an Arapaho mother and Arapaho father (Fowler 2001:857). Enrollment allowed per-capita payments of oil and gas dividends.

Today, revitalization efforts are a focus for the Arapaho. Summer powwows and religious ceremonies bring the Northern and Southern Arapaho together, after miles and years have separated the tribes.

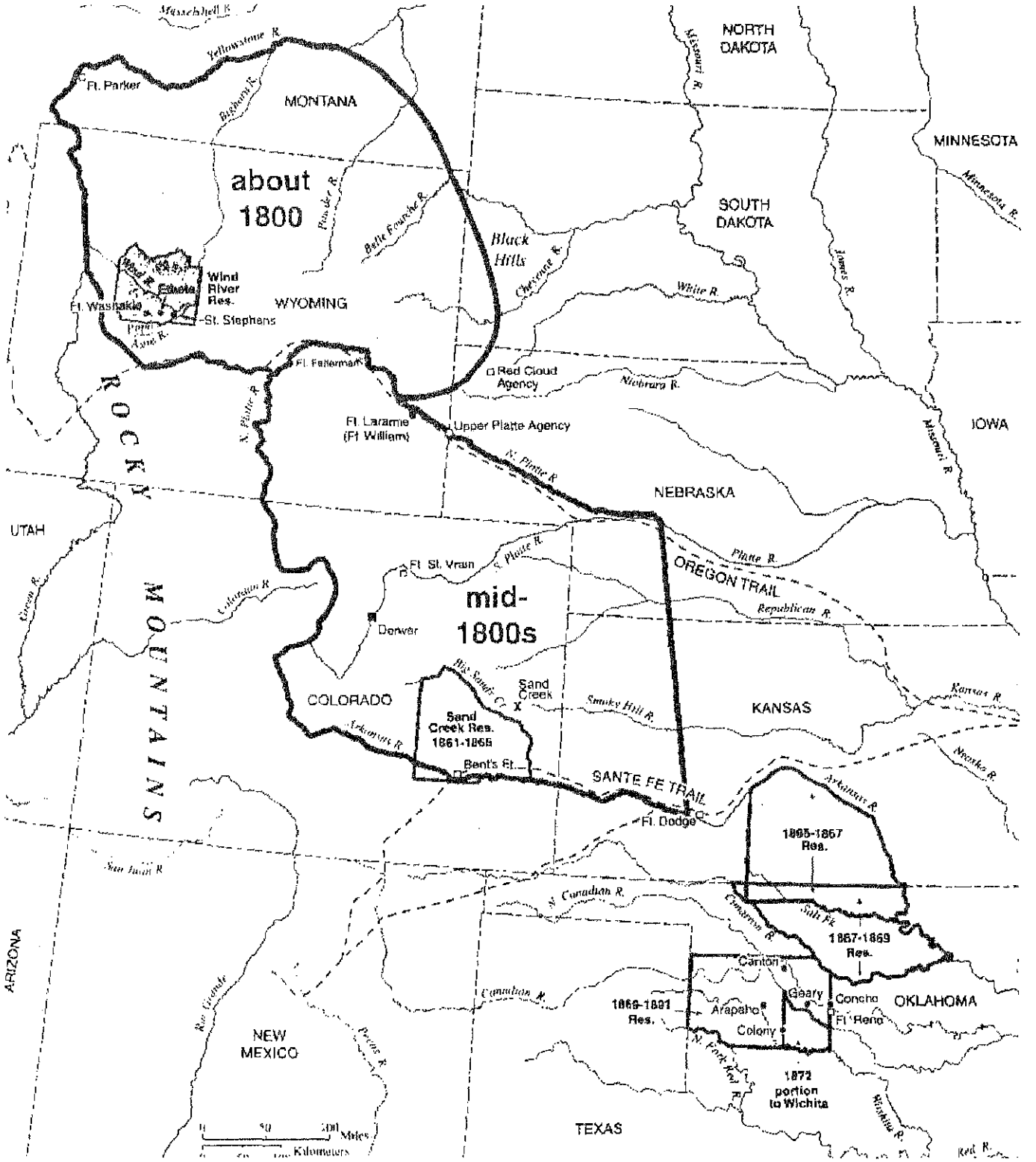

Figure. 1 Arapaho Territory 1800 to the mid-nineteenth century (Fowler 2001:841)

Cheyenne

The Cheyenne culture during the 18th and 19th centuries was characterized by buffalo hunting, tipi dwelling, raiding, and warfare, and was similar to that of other Plains tribes. Like others, they "possessed military societies, the Sun Dance, and band divisions" (Weist 1971:31). The Cheyenne, now separated into the Northern and Southern bands, are members of the Algonquian language family that also includes the Gros Ventres and Blackfeet tribes. The present day Northern Cheyenne live on reservation land in Montana while the Southern Cheyenne occupy land in Oklahoma. The history of the Cheyenne tribe is a series of complex migrations and extensive periods of government intervention.

Post Contact-1750

This time period is marked by a gradual westward expansion of the Cheyenne. Cheyenne and Siouan oral tradition and archaeological evidence place the tribe along the Western Great Lakes area during the seventeenth century. There, they lived in villages of bark houses, farmed, hunted, and made pottery. During this time, the Cheyenne's Minnesota neighbors, the Ojibwa and Sioux, were fighting over resources that were important to the fur trade in the Great Lakes area (Kehoe 1992:300). This westward movement by the Sioux and Ojibwa seemed to have prompted the first Cheyenne migration towards the Plains.

By the end of the seventeenth century, the Cheyennes were living near the sendentary village-dwelling Mandan, Hidatsa, and Arikara on the upper Missouri River (Weist 1971:30). There, they led a horticultural lifestyle, growing such items as corn, squash, and beans. Around 1730, the Cheyenne united with the smaller, linguistically similar, Suhtai Tribe*. These people were already accustomed to the nomadic, buffalo hunting lifestyle adopted by the Cheyenne. In his book, *Cheyenne Memories*, John Stands in Timber tells the story of the meeting of the two tribes:

> Two men met while playing the Wheel Game. Their clothes were the same and they were both surprised at this. An argument began between the two over which man was mocking the other. To settle the dispute, they decided to go to the mountain where each claimed to have received his costume. Upon reaching the mountain, they went behind a large rock. An old woman appeared and the men told her they wanted proof that both had been received and blessed at that mountain. He told them to turn around and look at the proof. The two men saw prairie full of buffalo and corn. To one man she gave buffalo and to the other, corn. The men left the mountain and returned to the village bearing these foods. For many years the main food of the Cheyenne came from these two (1967:78-80).

With the introduction of the horse after 1740, the Cheyennes shifted from horticulture to a dependence on buffalo.

1750-1850

By the late 1700's, the Cheyenne had abandoned their villages for a nomadic, equestrian way of life, and had migrated to the plains. Several factors, including "the geographical location in an area of buffalo herds that were relatively isolated form peoples east and west, the arrival of the horse, the relative weakness in their numbers, and the Upper Missouri villages' established dominance of horticulture commerce" (Jablow 1951:81-82) influenced this migration.

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* Other spellings of Suhtai include Sutaio and Sutai. Also, the people uniting with the Suhtai did not refer to themselves as the Cheyenne. Their name for themselves was Tsis' tsistas (also spelled Tsis'tas). The combined group is called the Cheyenne, a name given to them by other Plains tribes (Archives of the Bureau of Ethnology: 20.).

Once on the Plains, the Cheyenne bands unified in the Black Hills of South Dakota, an area rich in buffalo. They became middlemen, raiding for horses in the south, and then trading them for maize and European goods of the village Indians (Weist 1971:30). Economic life was based primarily on buffalo, but included staple plants such as the prairie turnip, groundnuts, and several varieties of berries. Buffalo were hunted by small groups most of the year, and tribally in the early summer. The reliance on buffalo by the Cheyenne and other tribes, such as the Crow and the Shoshone, prompted the beginning of intertribal warfare. An alliance with the Arapaho Tribe, which began in the mid-1700's, was also rekindled.

During this time, the Cheyenne attained their oral literature and religion in its historical form. The Sweet Medicine legend explains the origin of the Sacred Arrows, now kept by the Southern Cheyenne. The other sacred object of the Cheyenne is the Sacred Hat. This was given to them by the Suhtai Tribe, along with the Sun Dance.

The separation of the High Plains into two zones by traffic of the Oregon Trail, the establishment of Bent's Fork in 1832, and the decreasing bison herds led to a split of the Cheyenne into two bands (Anderson 1951:255). The Southern Cheyenne had established themselves along the Arkansas River and traded mainly with Euro-Americans. The Northern Cheyenne, including the Suhtai, continued to the majority of their trade with other tribes.

1850-1900

The division of the bands was made permanent in the Fort Laramie Treaty of 1851 (Mooney1907:377). The Treaty also set territories for all tribes. The Cheyennes were assigned land around the Arkansas and Platte Rivers. Despite the Treaty's call for peace among tribes, warfare continued between the Cheyenne and the Crow and Shoshone.

Wars with the United States Army

Many tribes waged war against the U. S. Army after countless violations of previous treaty policies. The Cheyenne were directly involved in several wars with the Army from 1854 to 1879 (Moore et al. 2001:865). Many occurred in Wyoming Territory including the Upper Platte Bridge Fight near present-day Casper in 1856; the raids on General Patrick Conner's 1865 campaign into the Powder River country; the 1865 attack upon troops by the Northern Cheyenne under High Wolf at Old Platte Bridge; and the famous battle at Fort Phil Kearney in 1866 where William J. Fetterman and his entire command were wiped out by Cheyenne and Sioux warriors (Grinnell 1962:358).

Two important battles for the Cheyenne took place outside of Wyoming. One was the Sand Creek Massacre in Colorado where dozens of peaceful Cheyennes were killed by the U.S. Army. Another was the Battle of Little Bighorn in Montana. This is perhaps one of the most famous battles of the 1800's. In violation of the 1868 Treaty of Fort Laramie, White homesteaders continued to settle on the sacred land of the Black Hills of South Dakota. In response to this, Sioux and Cheyenne began to defiantly leave their reservations in 1875. They gathered in Montana under the Sioux warrior, Sitting Bull. Two victories that spring emboldened them to fight on in the summer of 1876. That June, General Custer met the Sioux and Cheyenne at the site of Little Bighorn and was decidedly defeated. Many Indian warriors fled from the country to avoid being captured by authorities.

The Reservation Period

After surrendering in 1877, the Northern Cheyenne returned to their old hunting grounds on the Tongue River and there began establishing homesteads (Weist 1971:46). The reservation for the Southern Cheyennes in Oklahoma was set up in 1868, but was not occupied until 1880, and the Northern Cheyenne's Montana reservation was officially established in 1884 (Weist 1971:48). Reservation life was difficult for many Cheyennes. Government officials, under the authority of the

Bureau of Indian Affairs, tried to implement farming into Cheyenne society. However, the reservation land was not suitable for farming; lack of irrigation, insects, and droughts were the primary hindrances. Ranching was slightly more effective, but by no means provided economic stability for the majority of Cheyennes living on the reservation (Weist 1971:46).

The Dawes Severalty Act of 1887 severely affected the Southern Cheyenne. Much of their land was lost due to the system of allotments the Dawes Act implemented. By 1903, the Southern Cheyennes had lost almost six-sevenths of their reservation to non-Indian settlers.

The economy was not the only aspect of Cheyenne culture the BIA hoped to influence. The BIA also took measures to change the internal structure of Cheyenne society. An Indian police force was established in 1886 and a system of courts and judges in 1889. Both ultimately failed due to lack of support from the Cheyennes themselves for the new institutions. They were just too different from the previous Council of 44 and the military societies that had held legislative power for decades (Weist 1971:48).

Another government attempt at acculturation was the establishment of boarding schools on both Northern and Southern Cheyenne reservations. Use of traditional language and participation in customary religious ceremonies were forbidden. English was taught at the schools and the boys had to cut their hair. Sun Dances were still held, but had to be carried out in secret. New religious ceremonies were adopted in response to the economic instability, pressures for change from the government, and conflicts with the White homesteaders (Weist 1971:51). The Cheyenne accepted both the Ghost Dance and the peyote religion into their culture. The Ghost Dance was brought to the reservation in 1890 and was only practiced for a couple of years. The peyote religion was brought to the Northern Cheyennes from the Southern Cheyennes and was formally organized in 1903. The peyote group affiliated with Native American Church and became an important part of the political and social makeup of the Northern Cheyenne reservation.

The 1930's and After

The Indian Reorganization Act was passed in 1934. Under these bills "tribal governments were formed and traditional aspects of culture were formally encouraged, including native religion, a sharp reversal form previous federal policy" (Moore et al. 2001:866). Provisions of these acts also allowed Northern and Southern Cheyennes to purchase back land that had been lost in the Dawes Act. Many Cheyennes, however, had moved off the reservations by this time. After the Great Depression, the New Deal administration set up the Civilian Conservation Camps. In order to obtain work, Cheyenne men had to live in villages since the trucks, which took them to the camps, did not pick them up at their reservation allotments. Families eventually moved to these villages and towns were formed (Weist 1971:59). World War II brought many Cheyennes into military service. Often veterans and others working in war industries of the bigger cities never returned to the reservation. Many wanted to avoid the economic instability that still exists on the Cheyenne reservations today.

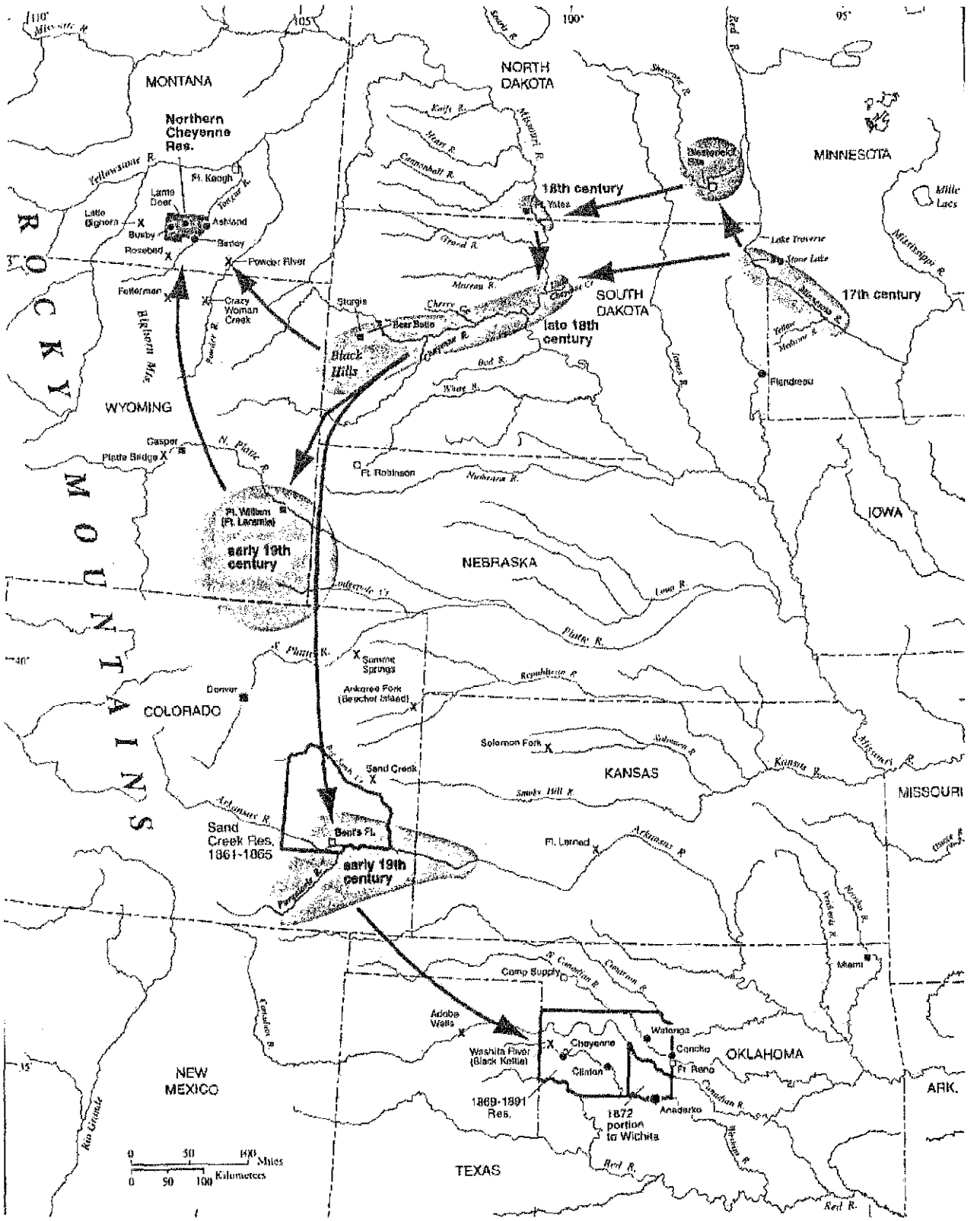

Figure 1. Territories, migrations, and reservations of the Cheyenne. Includes battle sites of the 19th century and 21-st century towns (Moore et al. 2001:864).

Eastern Shoshone

Around the year 1500, a group of people entered Wyoming from the southwest corner of the state. These people were a band of the Great Basin Shoshone. That band has since become the Eastern Shoshone tribe and is primarily located on the Wind River Reservation today.

The subsistence of the Eastern Shoshone was based largely on the buffalo, although elk, mule deer, fish, mountain sheep, antelope, marmot, sage hen, jackrabbit and beaver were important. In the Green River area, ants, lampreys, locusts, crickets, and owls were also eaten. Berries, roots, seeds, currants, camass, and wild onion also served as food. Like other Plains Indians, the Eastern Shoshone utilized all parts of the animal. Bones, hides, soft tissue, internal organs, and horns/antlers were used for everyday items. The Eastern Shoshone also manufactured tools from woody material and minerals (obsidian, slate, and salt) (Shimkin 1986:317).

As mentioned above, the Eastern Shoshone was a band separated from the larger Shoshone tribe. Additionally, the Eastern Shoshone can be further narrowed into two groups, the Sheep Eaters and the Buffalo Eaters. The Sheep Eaters were a more mountainous group who primarily subsisted off of the mountain sheep. The Buffalo Eaters were the plains bison hunter group.

Not much is known about the Sheep Eaters. It was once believed they were outcasts of many different tribes or were a lower form of people. However, it is likely they were just not as visible as other tribes or bands throughout the region. Their territory was not conducive to trade or interaction with others. The little information known about the Sheep Eaters locates them in the Yellowstone Park area. This does not mean they did not travel to other locations; it just emphasizes the Yellowstone Park area as their primary territory.

The more prominent and visible Buffalo Eaters of the Eastern Shoshone will be the focus of this chapter. As stated above, it is believed the Eastern Shoshone entered Wyoming in the 1500s from the Great Basin. Throughout the next two hundred to two hundred fifty years, the Eastern Shoshone traveled as far north as Canada and as far east as the Black Hills of South Dakota (fig.1). Archaeological and historical evidence, including bison kill sites, bundle burials, pictographs, steatite vessels, and Shoshone word lists, help trace the migration pattern and territory of the Eastern Shoshone (Shimkin 1986:308).

Reports from early explorers - Meriwether Lewis and William Clark, Larocque, Jacob Fowler, James O. Pattie, and O. Russell, - also help to place the Eastern Shoshone within the described territory. Larocque observed them up North visiting with the Crow and Pattie noticed them in Navajo territory on the Little Colorado (Shimkin 1986:309).

Although extensive migration of the Eastern Shoshone was done prior to the horse, the horse revolutionized the plains in the late 1600s. The Comanche, a friendly tribe with the Shoshone, migrated south and initiated the horse trade in the plains. The Comanche brought the horse up from the southwest to the Eastern Shoshone at the end of the eighteenth century.

It is difficult to quantify the value of the horse. First, the horse was a transportation device. Horses helped move people, homes, and supplies. The horse made migration faster and more efficient. Not only could more food be procured but more material items could be transported. Secondly, horses were valued pets, especially bison hunting horses. Thirdly, the horse became the primary source of wealth. Horses were traded for, bartered with, and given as gifts. The number of horses one possessed correlated with social status; the number of horses given away as gifts meant wealth; and the ability to smoothly steal horses from another tribe strengthened a warrior's reputation (i.e., counting coup). However, unlike other plains tribes, the Eastern Shoshone did not integrate their horses into their religion. There were some ceremonies involving horses, but they were not deified. By being one of the first plains tribes to have horses, the Eastern Shoshone were able to dominate much of Wyoming until others acquired them.

As mentioned above, the horse helped the Eastern Shoshone branch out, even further than before, from the southwestern corner of Wyoming. They traveled and occupied much of the plains from the southern portion of Wyoming into Montana and Canada and into the Black Hills of South Dakota. However, this territorial expansion did not last. In the mid to late eighteenth century, the spread of disease, and the acquisition of guns and horses by other tribes (i.e., the Blackfeet) pushed the Eastern Shoshone back into the Green and Wind River Valleys of Wyoming (Shimkin 1986:309).

Trappers and traders were the first to encounter Native Americans on the plains. With them came weapons and diseases the Eastern Shoshone had never encountered. Alliances were sought and kinship ties were constructed as fathers and maternal uncles married off daughters and nieces to white trappers. These alliances were the building blocks of Eastern Shoshone and European American relations.

Large numbers of Europeans and European Americans traveled and settled in the west. The 1849 gold rush in California, the Oregon Trail, the Overland Trail, and the Mormon Trail brought people looking for adventure to the Eastern Shoshone territory. The increasing numbers of people traveling through their territory concerned the Eastern Shoshone, as the high volume of people greatly reduced the bison populations.

Westward migration was unstoppable. As more settlers came, the United States Army was needed to provide protection along the larger more traversed trails. As more soldiers came, the Eastern Shoshone saw an opportunity to create additional friendly relationships. Unlike many other tribes, the Eastern Shoshone befriended the new inhabitants of the West. The U.S. Army frequently used Eastern Shoshone scouts to aid them in their quest for authority of the West. The Mormon settlers near the Green River Valley also created alliances with the Eastern Shoshone.

Nobody influenced the establishment and maintenance of relationships with the United States government and white settlers more than Chief Washakie. He believed the Eastern Shoshone could defeat their old enemies, the Sioux, the Cheyenne, and Arapaho with a commitment from their new military partners. The United States Army armed and drilled the Eastern Shoshone to help them in military campaigns against the Arapaho, Cheyenne, and Sioux. The Eastern Shoshone also used that knowledge and weaponry in their own battles.

Although there were strong relationships between the Eastern Shoshone and the United States Army, treaties continued and reservations were established. The Eastern Shoshone were invited to the Fort Laramie Treaty signing in 1851 but their attendance did not guarantee them any land. They were part of the Utah District and their rites and treaties were established in or near Fort Bridger. On Friday, July 3, 1868, the United States and the Eastern Shoshone signed a treaty establishing the Wind River Reservation (Stamm 1999:i). The signing of the treaty only required the Eastern Shoshone to reside permanently on the reservation until important infrastructure was laid (Stamm 1999:50-51).

Shortly after the reservation was established, the United States realized they had made a grave mapping error. They had located part of the Sweetwater Mining District within the boundaries of the Wind River Reservation (Stamm 1999:51). This forced the United States to make another deal with the Eastern Shoshone for that land. In 1872 the Brunot cession reduced the reservation area by the Sweetwater Mining District portion, at the southern end of the reservation (Stamm 1999:xii). Additionally, in 1896, the United States purchased the hot springs, in the present town of Thermopolis (Stamm 1999:xii).

The early years of reservation life were difficult. The Eastern Shoshone experienced extreme poverty, isolation, and governmental paternalism (Shimkin 1986:329). Furthermore, disease was an additional kind of terror. Measles, diphtheria, and influenza sometimes infected a few families and sometimes contaminated villages (Stamm 1999:238). Malnutrition and poor sanitary conditions also plagued the Eastern Shoshone during their early reservation days.

By 1887, the Dawes Act had become a reality for Native Americans throughout the United States. This Act separated reservations into individual allotments for each adult or family head on the reservation (Stamm 1999:241). Whatever land was left over after the allotment was then available for sale to non-Native Americans. The Eastern Shoshone lost the prime agricultural land to the Northern Arapaho and European American farmers. Land was lost, hunting off the reservation was rarely permitted, and people were unable to find any sort of work to ward off starvation.

The year 1937 brought New Deal programs to the Wind River Reservation. The programs provided some of the Eastern Shoshone with work; others subsisted off food they grew. However, the tribe still did not have power over decisions or resources. Such crucial issues were left up to the Indian Agency and Bureau superintendent. ***The Eastern Shoshone were not about to remain wardens of the state; a turnaround in Eastern Shoshone fortune was about to occur.***

After the Eastern Shoshone were successful in a suit against the United States government, the Act of June 27, 1939 restored alienated lands and granted monetary compensation for previous wrongs (Shimkin 1986:332). The Eastern Shoshone tribal council began to exercise more authority and control over issues once left to the agency. Development was obtainable with the new source of money. Oil and gas leases also provided the Eastern Shoshone with a supply of money.

Not only did the Eastern Shoshone gain control over economics, they made improvements in the status of their healthcare. Elimination of tuberculosis, venereal diseases, and other illnesses were goal of the tribe. During this time, many more children under the age of twelve were thoroughly examined for illness (Shimkin 1986:332).

The 1940, 50s, and 60s were better for the Shoshone. New economic opportunities, better health, better education, and the attainment of political power by the Shoshone business council were important changes seen in the 1960s. However, prejudice was persisting; whites in neighboring communities continued to discriminate against the Eastern Shoshone. Since little economic development occurred within the boundaries of the reservation, Eastern Shoshone confronted racial discrimination as they searched for employment off of the reservation. There was also a fear of the Arapaho, who were gaining power over political matters on the reservation. Some important changes occurred for the Eastern Shoshone during and since the 1980s and 1990s. Students began to travel off of the reservation for schooling, attending integrated Lander schools. Relations with the Northern Arapaho continue to improve.

SIOUX

"The Sioux have been the prototype of Plains Indians, indeed of Indians in general. Historic Sioux eagle-feather headdresses are the symbol of Indianness recognized throughout the world, the Hunkpapa Sioux leader Sitting Bull may be the best known of all Indians, and the two confrontations of United States forces and Sioux at Wounded Knee, in 1890 and 1973, have been major rallying points for public support of Indian grievances"(Kehoe 1992: 302).

Most Euro-Americans probably think of the Sioux in terms similar to those expressed above by Alice Kehoe in her authoritative work, *North American Indians*. In a word, the Sioux have assumed iconic status in Euro-American culture and, in the process, many aspects of their history have been obscured. Though space precludes the development of a thorough cultural history of the Sioux, what follows will attempt to communicate some of the fundamental material aspects of Sioux society over the last 3-400 years.

Tribal Divisions and Geographical Origins

The Sioux are composed of three main divisions - the Santee, Yankton and Yanktonai, and Teton; all of which originated in the upper mid-west (DeMallie 2001a; Kehoe 1992; Sundstrom 1996; DeMallie 2001b; DeMallie 2001c; Albers 2001). By the mid-seventeenth century, Sioux territory covered most of Minnesota and eastern North and South Dakota to the Missouri River. Contrary to the monolithic plains bison-hunting image often associated with the Sioux, the various divisions inhabited greatly differing landscapes that rewarded different subsistence strategies and, in turn, contributed to the development of different lifestyles.

Santee

The Santee, first encountered by Europeans in the late seventeenth century, inhabited the easternmost reaches of Sioux territory in southern Minnesota where they enjoyed a diverse subsistence base that, unlike more westerly Sioux groups, utilized deer as much as bison and relied heavily upon the annual wild rice harvest (Albers 2001; DeMallie 2001a).

The eastern Santee spent a significant part of the year in villages. After the fall rice harvest in the lakes and marshes surrounding their villages, they would winter in the more wooded areas to the north, concentrating their efforts on the acquisition of deer, beaver, and fish (DeMallie 2001). In the spring they would return to their villages where rice from the previous harvest was stored. Then, with the coming of summer, they would travel south following herds of bison that were hunted communally. With the conclusion of bison hunting, the groups returned to their villages for the rice harvest.

The western Santee groups (the Sisseton and Wahpeton) carried out a lifestyle that was more similar to their Yankton and Yanktonai neighbors to the west than the eastern Santee.

Yankton and Yanktonai

Both literally and figuratively, the Yankton and Yanktonai represent a middle-ground position between the Santee and the Teton. During the seventeenth century they occupied what Alice Kehoe describes as the "parkland border of the Prarie"(1992:303). They were more reliant on bison than the Santee and, as a result, were essentially nomadic. However, they still commonly hunted other game, fished, and sometimes practiced horticulture.

Teton

Furthest west were the Teton who, by the seventeenth century, were carrying out a bison-centered, nomadic existence - without the benefit of horses - on the prairies of eastern North and

South Dakota to the Missouri River. They had no permanent villages and did not practice horticulture.

Eighteenth Century Movements

These protohistoric locations of the Sioux changed rapidly and irrevocably with the dawning of the eighteenth century. By mid-century, the great majority of Sioux (probably over 80%) were living west of the Mississippi River. Increased access to European traders, ongoing warfare with the Chippewa (in the case of the eastern Santee groups), the desire to stay within striking distance of dwindling bison herds, and an expanding Euro-American population were fundamental to this westward movement (Kehoe 1992; DeMallie 2001a). Only a limited number of eastern Santee remained in the vicinity of the Mississippi and Minnesota Rivers. All other Sioux were at least as far as the prairies east of the Missouri River and several Teton groups had crossed the Missouri by 1790.

Nineteenth Century Movements

The nineteenth century saw a continuation of westward migration for the Sioux. By mid-century the Tetons were living west of the Missouri River, the Yankton and Yanktonai were situated on the eastern side of the Missouri River from central North Dakota to the mouth of the Big Sioux River (the Yanktonai to the north and the Yankton to the south) and only two Santee groups - the Mdewankanton and Wahpekute remained in their forested homeland to the east and did not depend on bison for their subsistence (DeMallie 2001a: 729).

Santee

The mid-nineteenth century was especially trying for the Santee. As Patricia Albers writes, "During the middle decades of the nineteenth century, the Santee moved from a state of self-sufficiency and autonomy to one of destitution and dependence"(2001: 769). They ceded a great deal of land in the 1830 Treaty of Prarie du Chien, were under increasing pressure from white settlement, and suffered from a slowing fur trade and dwindling game populations. By 1851 they had ceded more land and agreed to placement on a reservation along the Minnesota River. Then, with the Sioux Conflict of 1862, the United States embarked on a heated campaign to remove the Santee from their Minnesota homeland. Most Santee fled Minnesota and by 1880 were scattered across the American and Canadian West, living on reservations, reserves, or in Santee communities. Some eventually returned to Minnesota.

Yankton and Yanktonai

By the mid-nineteenth century the Yankton and Yanktonai were embroiled in the western expansion of Euro-Americans. In addition to epidemics and the decline of the buffalo herds, violent conflicts with settlers were on the rise. As a result, the Yankton signed a treaty in 1858 ceding all of their lands in exchange for the Yankton Reservation in southeastern South Dakota (DeMallie 2001b).

Like the Teton, the Yanktonai were involved in the aftermath of the Minnesota Sioux Conflict of 1862. The United States forces pursued the Santee across the Missouri into western North Dakota waging war indiscriminately with any Sioux encountered along the way. By the late 1860s, Yanktonai were moving to reservations; first Crow Creek in 1866, then Devil's Lake, Standing Rock (originally called the Grand River Agency), and Fort Peck. In 1880 Drifting Goose's band of Lower Yanktonai was the last of the Yanktonai to submit to reservation life (DeMallie 2001b)

Teton

The first half of the nineteenth century marked the rise of the Teton (or Lakota) to North American prominence. By the turn of the nineteenth century the Teton had driven the Kiowa, Crow, Cheyenne and Arapaho out of the Black Hills, established themselves as the dominant force in the

region, and developed subsequent alliances with the Cheyenne and some Arapaho (Sundstrom 1996: 2f4-7). Not yet crowded by white settlers and miners, but able to capitalize supremely on two key European additions - horses and guns - this rapidly growing population was soon "...the principal threat to Euro-American domination of the Plains"(Kehoe 1992: 303; also DeMallie 2001a: 732; see Sundstrom 1996: 2f-2 for the importance of horses and guns on the Northern Plains).

By mid-century things started to change for the worse for the Teton. With the signing of the 1851 Fort Laramie Treaty, tribal boundaries were set and it was agreed that the United States military could build roads and military posts in Teton territory. Soon came the Oregon Trail with its constant stream of settlers, diseases, conflicts, and game depletion. Then, in 1862, the Bozeman Trail was opened and more conflict ensued. The treaty of 1868 sought to diminish conflicts over the Bozeman, with the United States agreeing to abandon the military posts on the trail in exchange for a Sioux promise to allow the building of the Northern Pacific Railroad. This treaty also established the Great Sioux Reservation, which was comprised of South Dakota west of the Missouri River; and proclaimed eastern Wyoming and Montana to the Big Horn Mountains and Nebraska north of the Platte "unceded Indian territory"(DeMallie 2001a).

In 1889, with designs of ushering white settlers into the region, the United States succeeded in the dubious acquisition of the required signatures to break up the Great Sioux Reservation into five smaller ones - Standing Rock, Cheyenne River, Pine Ridge, Rosebud and Lower Brule - at a net loss of nine million acres for the Sioux (DeMallie 2001c).

Reservation Life and Beyond

Allotment, loss of lands, and agricultural failure made the early reservation years ones of considerable strife. Increasingly, people depended on government rations even as these rations were being reduced. A transition to ranching from farming in the early 1900s did a great deal to improve the situation, but this brief period of success was halted by the economic crisis of WWI. Indeed, by 1917 all of the land at Pine Ridge was leased to non-Indians. With the dawn of the Great Depression most Sioux were living in poverty; doing myriad odd-jobs and often gathering wild foods to survive. The Civilian Conservation Corps was critical in stabilizing reservation economies (DeMallie 2001b & 2001c: 816).

Programs like the disastrous Pick-Sloan Project (which flooded hundreds of thousands of acres of Sioux lands) and the Voluntary Relocation Program posed serious challenges to the Sioux as they were attempting to gain the power of self-determination with regards to the management of their lands. By the 1960s, however, political winds were shifting and changes were made in U.S. Indian policy (i.e., The Indian Self-Determination and Educational Assistance Act of 1975 and the American Indian Religious Freedom Act of 1978) that would lead to improvements in reservation infrastructure and tribal governmental administration. Education, for example, has made great advances since the 1960s. Many children on reservations are taught Sioux language in school and by 1998 two tribal colleges were offering graduate degrees (Christafferson 2001).

Today, many Sioux are highly active in political circles and are intent on increasing their level of self-determination and maintaining their cultural identity. Perhaps the greatest example of this is the Black Hills Claim Case. In 1980, the U.S. Supreme Court ruled that the United States had unlawfully taken the Black Hills from the Sioux. The Sioux were awarded monetary compensation that they have refused to accept, insisting instead that they want the actual land. The settlement, with interest accrued since 1877, is now worth about $500 million.

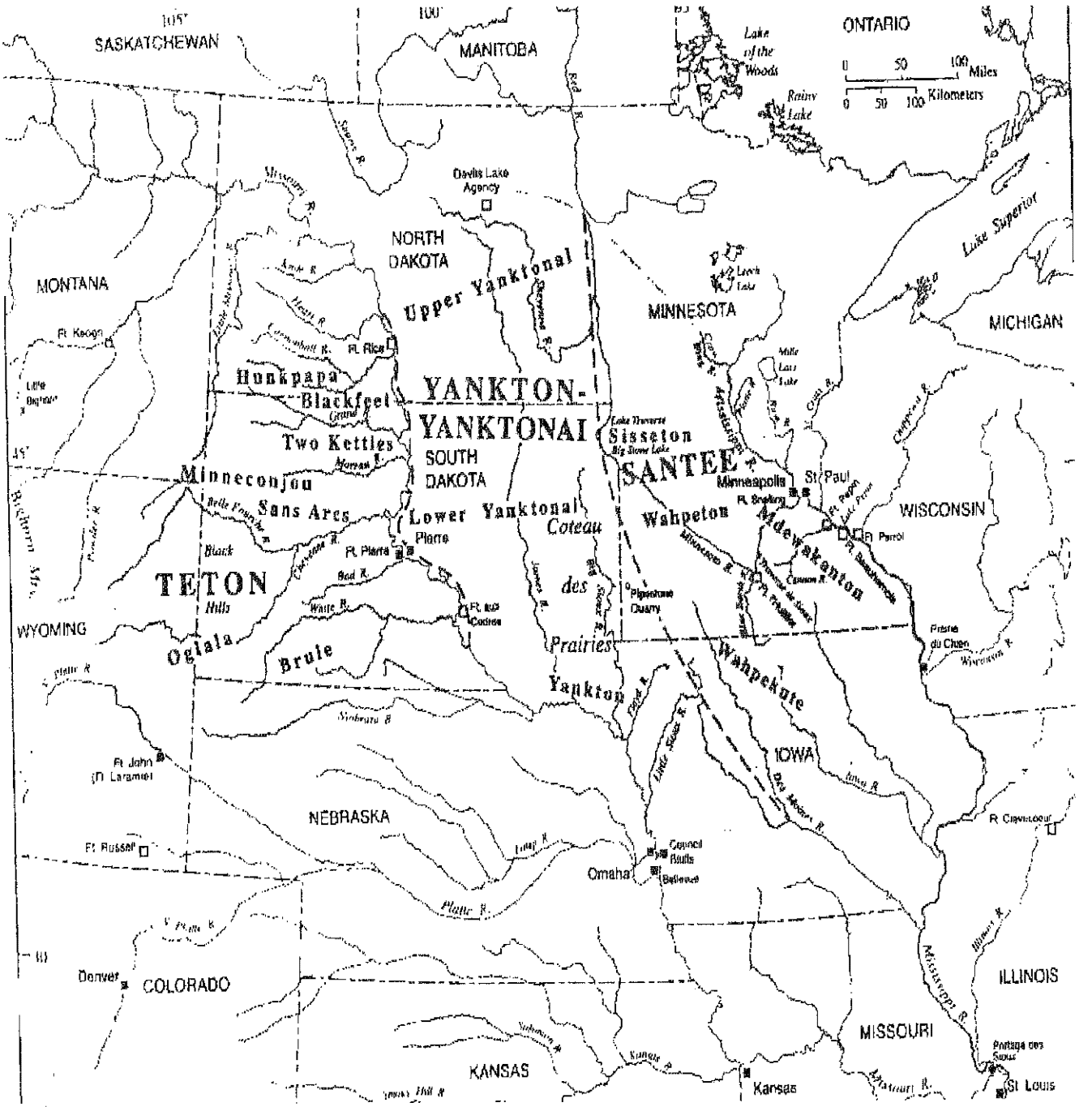

Figure 1. Sioux Territory Early to Mid 1800s (DeMallie 2001:719)

Ute

Before Euro-American conquest the Ute homeland consisted of approximately 130,000 square miles of territory in present-day Utah and Colorado. Their range extended from ". . . the Oquirrh Mountains on the west, the Uintah Mountains and the Yanpa River on the north, the San Juan River on the south, and through the Middle Park of the Colorado Rockies to the Front Range on the east" (Callaway et al.1986: 336; see Jefferson et al. 1972 for prehistoric migration theories). However, the Ute often traveled beyond this core area into areas now within the boundaries of Medicine Bow National Forest.

Subsistence

The majority of Ute territory was exceptionally rich in subsistence opportunities. Indeed, Utes are generally thought to have had one of the richest subsistence bases of any western Native American tribe, excluding groups in the Pacific Northwest and northern California. This may be somewhat surprising because many Ute groups are considered to be residents of the Great Basin. In actuality, the great majority of Utes were living within the Colorado Plateau and the western Utes lived predominantly along the Wasatch Front and not in the Great Basin proper.

Ute territory was generally well-stocked with a wide variety of mammals, such as buffalo, jackrabbits, mountain sheep, mule deer, whitetail deer, elk, antelope, and moose. (Callaway et. al.1986: 337; Beals 1935; Jefferson et. al. 1972). Fish and waterfowl were most often eaten by western Utes who had access to the formidable Wasatch watershed and several productive lakes. The eastern Utes had the greatest access to mammals. Probably the fewest subsistence opportunities were afforded to the Weeminuche in the more arid south-central portion of the Ute range. They had less access to both flora and fauna, and relied more heavily on plant resources than the other groups (Callaway et. al.1986: 340-341).

Western Utes, owing to the more arid conditions, had somewhat fewer species of grasses at their disposal than eastern bands in the more lush Colorado Rockies. However, the western groups had access to greater numbers of roots, nuts, lilies, and berries. In the Utah mountains spring runoff from massive accumulations of snow produced fertile valleys covered with wild potatoes, yampa, camass and bitterroot. Most Utes had access to wokas, brake fern, and yucca (Ibid.: 336-337). Utes generally expressed a preference for deer meat over buffalo, though eastern groups are presumed to have eaten a great deal of buffalo after the introduction of horses (Callaway et. al. 1986; Steward 1974; Beals 1935; Stewart 1971).

Most mammals were hunted both individually and in groups. Hunting and fishing areas were utilized communally, as were gathering areas for sunflowers, seeds, fruits, roots, tubers, berries, thistles, and pinon nuts(Callaway et. al.1986: 340, 343).

Ute History: 1600-1850

The Eastern and Western Utes had markedly different experiences during the initial period of European settlement. Unlike the Western Utes, the Eastern Utes were in contact with Spaniards by the early 1600s and were among the first American Indians to acquire horses. With the use of these horses, they carried out what has been referred to as a "hunting and raiding life" (Ibid.: 355; Jorgensen 1980). There are numerous reports of Utes stealing horses from Spaniards; raiding Hopis, Pueblos, Apaches, and Navajos; and stealing women and children from unmounted Western Shoshone and Paiutes to sell to Spaniards (Ibid.: 340, 354). This Eastern Ute lifestyle persisted, relatively unhampered by Euro-American expansion, until about 1850.

The Western Ute, on the other hand, did not meet Europeans until the mid 18th century and

did not possess horses until about the turn of the 19th century. Nevertheless, due to their location, they experienced earlier conflicts with Europeans than the Eastern Ute. By 1850, serious conflict with Mormon settlers had commenced.

Ute History: 1850-1980

The second half of the 19th century saw the combined Western and Eastern Ute territory shrink from nearly eighty million acres to less than two million acres on three reservations. By 1861, by executive order of President Abraham Lincoln, the Uintah Reservation had been established in northeastern Utah. Under constant Morman pressure, increasing numbers of Western Utes were forced to the reservation. "Thus, by the mid-1870s these Utes had been restricted to about 9 percent of their aboriginal range"(Ibid.: 356). At the time, before the Dawes Severalty Act of 1887, the Uintah Reservation covered just over 2 million acres.

The first ratified treaties signed by Eastern Utes date back to 1863. Somewhat controversial among Utes themselves, only a handful of chiefs from two bands signed these treaties that would cede all Eastern Ute lands in exchange for an 18 million acre reservation in western Colorado. By 1868 another treaty was signed that reduced Colorado reservation lands to about 15 million acres, and the Brunot Agreement of 1873 shaved off an additional 3.5 million acres off the remaining 15 million acres. Then, in 1880, after the Meeker Massacre, over 1,000 Colorado Utes were relocated to the Uintah Reservation and the newly established (1882) Ouray Reservation.

After the passage of the Indian Reorganization Act in 1934, the federal government began to buy back land sold to non-Indians as a result of Dawes Severalty Act. In 1937, 222,016 acres were returned to the Southern Utes; and in 1938, 30,000 acres were returned to the Ute Mountain Utes. Then, in 1953, the U.S. Court of Claims decided that the Ute had been defrauded of land they had been legally granted in treaties. This decision brought the Ute millions of dollars in compensation.

Today, only two comparatively small reservations remain in southwestern Colorado: the Southern Ute Reservation in Ignacio, Colorado (307,110 acres; 301,867 acres tribally owned) and the Ute Mountain Reservation in Towaoc, Colorado (595,787 acres; 557,878 tribally owned). The combined Uintah and Ouray Reservation in Fort Duchense, Utah covers 1,008,152 acres; 970,273 tribally owned.

Ute reservations and band affiliations: Uintah and Ouray Reservation, Fort Duchesne, UT : Taviwach (Uncomphrage), Parusanuch, Yampa, Uintah, Pahvant, Timpanogots, Sanpits, Moanunts. These bands are referred to collectively as the "Northern Ute".

Southern Ute Reservation, Ignacio, CO: Muache and Capote.

Ute Mountain Reservation, Towaoc, CO: Weeminuche.

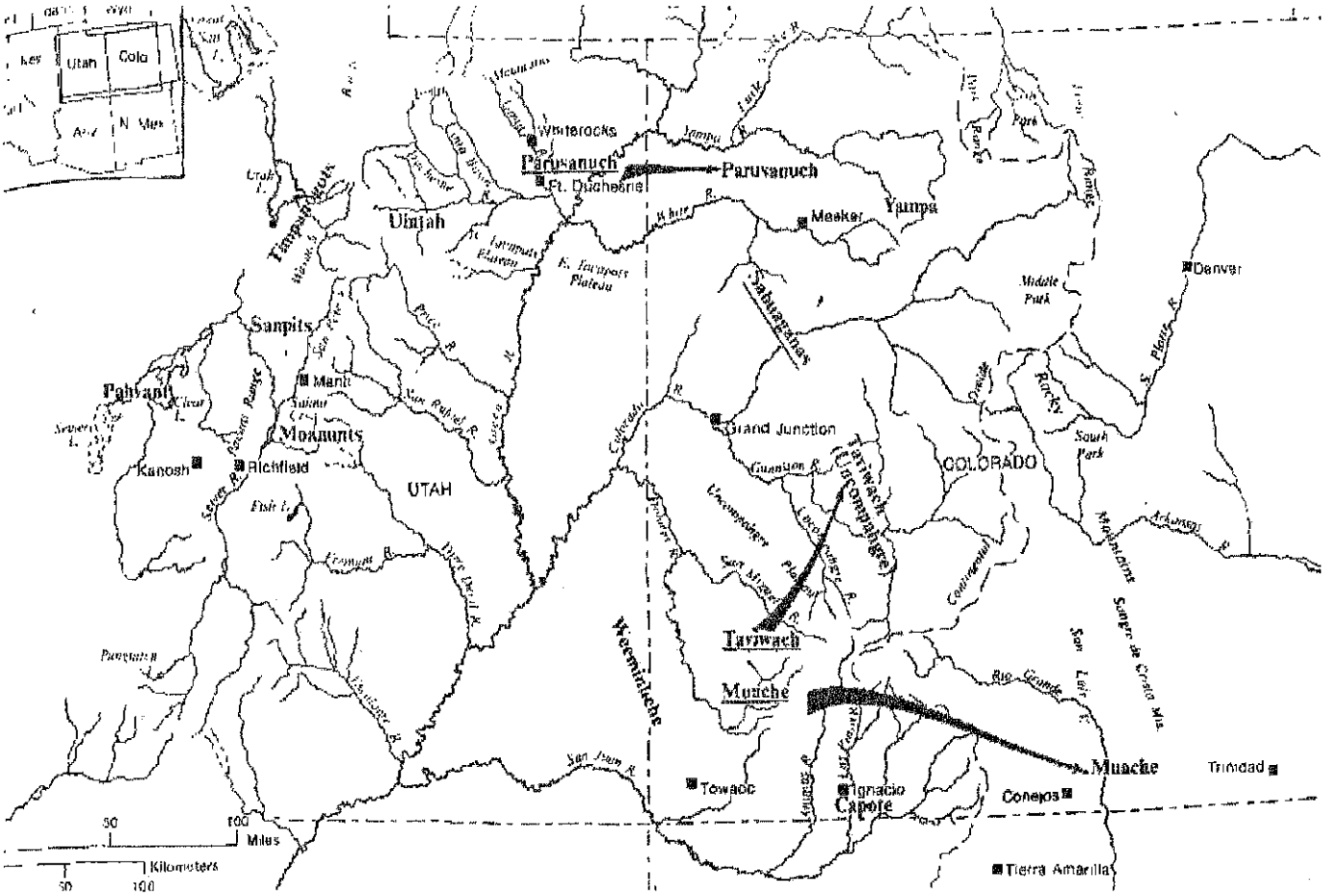

Figure 1. Early Ute Territory and Present Town Names (Callaway et.al 1986:337)

The Historic Timber Industry on the Medicine Bow National Forest

As an island of timber in an ocean of plains, the area now referred to as the Medicine Bow National Forest played an invaluable role in the development of transportation and communication systems on the American frontier. As early as 1861 the Laramie Peak region was providing poles for the construction of the Omaha-Salt Lake City section of the transcontinental telegraph line. Requiring 20 to 25 poles per mile, the Pacific Telegraph Company took thousands of poles from the foothills of Laramie Peak. Fort Halleck and Fort Fred Steele were built in 1862 and 1868 respectively from timber taken off of Elk Mountain. Trees from today's Medicine Bow Division were used in building a telegraph line from Denver to Salt Lake City in 1865-66. Lastly, the Laramie Peak region was also tapped for the construction of the Wyoming Central Railroad between Nebraska and Casper from 1886 to 1888 (Rosenberg and Rosenberg 1981: 109-110).

The Crosstie Industry

As large a project as the transcontinental telegraph was, it paled in comparison to the construction of the transcontinental Union Pacific railroad. The production of crossties for the new railroad would dominate the timber industry in the Medicine Bow National Forest region from the late 1860s until the 1940s (Wood nd: 1) "Ties were first cut in Wyoming forests in 1867, particularly in the Laramie Range (the "Black Hills"), and transported to the approaching rail line" (ibid.). Although "budding entrepreneurs"(ibid.) cut some of the first ties for the Union Pacific, eventually larger outfits took over this work. Three companies are known to have supplied ties to the railroad (though there may have been more): Gilman and Carter, Paxton and Turner, and Sprague, and Davis and Company (Rosenberg and Rosenberg 1981: 112).

Gilman and Carter are credited with developing the first major tie operations within the boundaries of today's Medicine Bow National Forest. In June of 1868 they established the Sherman Camp Station 2.5 miles north of Sherman. Another camp was set up just south of Tie Siding. "An estimated several hundred thousand ties and 100,000 cords of firewood for steam engines were cut near Sherman Station and Tie Siding so that the tie contractors '...had stripped the hills and canyons for many miles north of Sherman and Tie Siding Stations...'(Bratt 1921: 162)"(Rosenberg and Rosenberg 1981: 112).

After a managerial dispute, Gilman and Carter (which was actually composed of the Gilman brothers, Carter, and Coe) would lose the services of the Gilmans and subsequently be renamed Coe and Carter. Coe and Carter became the dominant crosstie supplier in Wyoming and, in the process, established tie camps *on every drivable stream* on the east side of the Medicine Bow Mountains, as well as the Douglas and South French Creeks on the west (Rosenberg and Rosenberg 1981: 113; Wood nd1: 2). It is estimated that *three million* ties and 75,000 cords of wood of fuel wood were cut from the Medicine Bow Mountains from 1867-1870 (Rosenberg an Rosenberg 1981: 113; Wood nd1: 2) During the initial construction period the Union Pacific paid Coe and Carter $1.00 to $1.30 per tie and $12 to $16 per cord of fuelwood. Later they would only pay 50 cents for a tie and $6.50 for a cord of wood (Rosenberg and Rosenberg 1981: 112-113).

Coe and Carter dissolved in 1884 and became Coe and Coe. Though the tie industry was more or less steady during the 1880s, it was not what it had been in previous decades. In 1895 the Union Pacific cancelled its tie contracts, thus driving Coe and Coe out of the tie industry.

The vacuum left by the absence of Coe and Coe was largely filled by the new Carbon Timber Company, which worked land along the Medicine Bow River and Rock Creek. There was a large Carbon Timber operation in Fort Steele that included "...a box factory, sawmill, tie loading plant, main boom, and company store"(Rosenberg and Rosenberg 1981: 117). Another operation at Hog Park included a sawmill plant, company store and lumber camp(ibid)

In 1903 the Carbon Timber Company executed the first logging job under government regulations on the Medicine Bow Forest Reserve (Wood nd1: 3). Carbon Timber would be a dominant player in the Timber industry for the better part of the next ten years. By 1913, however, they were experiencing serious financial difficulties and were bought by P.J. Quealy who proceeded to form the Wyoming Timber Company – an outfit that would be a dominant force in the crosstie industry until the early 1950s (Rosenberg and Rosenberg 1981: 119; Wood nd1: 3).

As a result of important technological advances, the 1920s and 30s proved to be years of significant change for the timber industry (Wood nd1: 3; Rosenberg and Rosenberg 1981: 121). Up until that point, the legendary "tie-hack" (the person who actually felled the trees and shaped the ties) supplied the most important labor in the crosstie industry. Working in often challenging mountain environs, the tie-hack felled trees with a one-man crosscut saw (they used double-bit axes in the first few years of the industry). The logs were then hewn with broad axes to railroad specifications; usually eight feet long, seven inches thick and as wide as the original diameter of the tree – generally between 11 and 14 inches.

Finished ties were floated ("driven") down streams to collection points along the rail line. To cut down on the distance that the ties would be hauled, ties were generally cut along "drivable" streams. The ties were stacked (or "decked") along these streams until they were driven downstream with the spring runoff. To enhance the volume and resulting power of these streams dams were often constructed that were only opened when the tie-hacks thought enough water had been impounded to drive their load of ties(Wood nd1: 1-2; Rosenberg and Rosenberg 1981: 123; Mckee n.d.). On the east slope of the Medicine Bow Mountains ties were driven to the Laramie River and then to collection points at Tie Siding and Laramie. On west slope of the Medicine Bows and in the Sierra Madres ties were driven to the North Platte and on to Fort Steele (McKee n.d.; Rosenberg and Rosenberg 1981: 123). The continued demand for ties led to the building of flumes along streams that were not considered large enough for driving ties. "Remnants of the Devil's Gate Flume, located on Devil's Gate Creek And Douglas Creek can still be seen today"(McKee n.d.).

In 1913 Otto Gramm's Foxpark Timber Company and Wilt's Standard Timber Company reaped the benefits of the newly constructed Laramie, Hahn's Peak and Pacific Railway. Both companies harvested timber along the right-of-way from Centennial to Foxpark, eliminating the need to drive ties down a stream to railway. Interestingly, as the railroad enabled the creation of new crosstie companies in the southeastern Medicine Bow Mountains, the increase in competition prevented the railroad from going bankrupt (Rosenberg and Rosenberg 1981: 119; Wood nd1: 3).

The Tie Hack

Early tie hacks were often inexperienced woodsman in need of money. Many of these men were Civil War veterans and French-Canadians. As the industry became more established, however, experienced woodsman from Sweden, Norway, Finland, Austria, and Italy came to dominate the workforce (Mckee n.d.; Wood nd1: 2) Depending on demand, tie hacks received from 7 to 60 cents per tie. A top-notch hack could cut 50 ties in a day (Rosenberg and Rosenberg 1981: 123).

Tie hacks lived in isolated backwoods camps. In the early years, most of these camps were small with little sense of community or permanence. Many of these men lived in "...makeshift shelters, often not even building cabins"(Wood nd1: 2). Between these early years and the turn of the twentieth century tie hacks tended to live in small "bachelor camps" where unmarried hacks "...built and lived in their own cabins, and tended to their own domestic chores, but often congregated their cabins in small camps" (Wood nd1: 2). Little attention to community or aesthetics was displayed in these camps. Cabins seemed to ignore each other and trash was simply tossed out the nearest window or door. These camps seldom exuded any sense of permanence(ibid: 4).

After the turn of the century, when crosstie operations became more substantial, tie camps came to look and function more like actual communities. Though there were more conveniences at these camps, they still lacked basic "necessities" of family life, such as schools and medical services. As a result, families were not common in these camps. Some women, however, were now beginning to live in camps. Presumably, women had a strong effect on the quality of life at camps and spurred the advent of outhouses and garbage pits.

The last stage in the progression of the tie camp occurred between the1920s to the early 1950s with the establishment of large-scale company camps (Wood nd3: 2). These camps took the form of legitimate communities.

> The larger camps often consisted of several single family, residential structures, bunkhouses for the bachelors, a cookhouse and dining room, a barn or two, a blacksmith shop, a commissary or company store, a sometimes a permanent sawmill. The site plan of the larger camps was designed to create a sense of community; there was a common ground that all viewed and shared. The cookhouse provided a place to share meals as a group, or serve as a gathering place for social events with friends from camp and nearby camps, or serve as a school or church for local children and families. Trash in these camps was disposed in areas away from the immediate living area and was often buried, and outhouses became common features in camp. The camp tended to reflect a sense of permanence (Wood nd1: 3)

Excavations at the American Timber Company Camp produced gas-powered wringer washers, telephones, electrical systems, perfume, Oil of Olay, hair rollers and hairspray, Gleem toothpaste, a Playtex Nurser, baby food jars, children's toys, Schick razors, Pepto-Bismol, beer cans, Nestea Instant Tea, Pepsi, Dr. Pepper, Coca-Cola, Tabasco sauce and more (Wood nd3: 2).

Due to technological advances, the 1920s and 30s brought significant and permanent changes to the timber industry of southern Wyoming. With the introduction of motorized vehicles, road improvements in the National Forests, and portable gas and diesel-powered mills new records in production were set. In time, permanent sawmills were built further streamlining the production process. All of these technological advances eliminated the need for both hand-hewn ties and driving ties on streams. The last tie drive occurred in 1945 on Douglas Creek. And by 1951 the tie industry itself had come to an end (Wood n.d.1: 3).

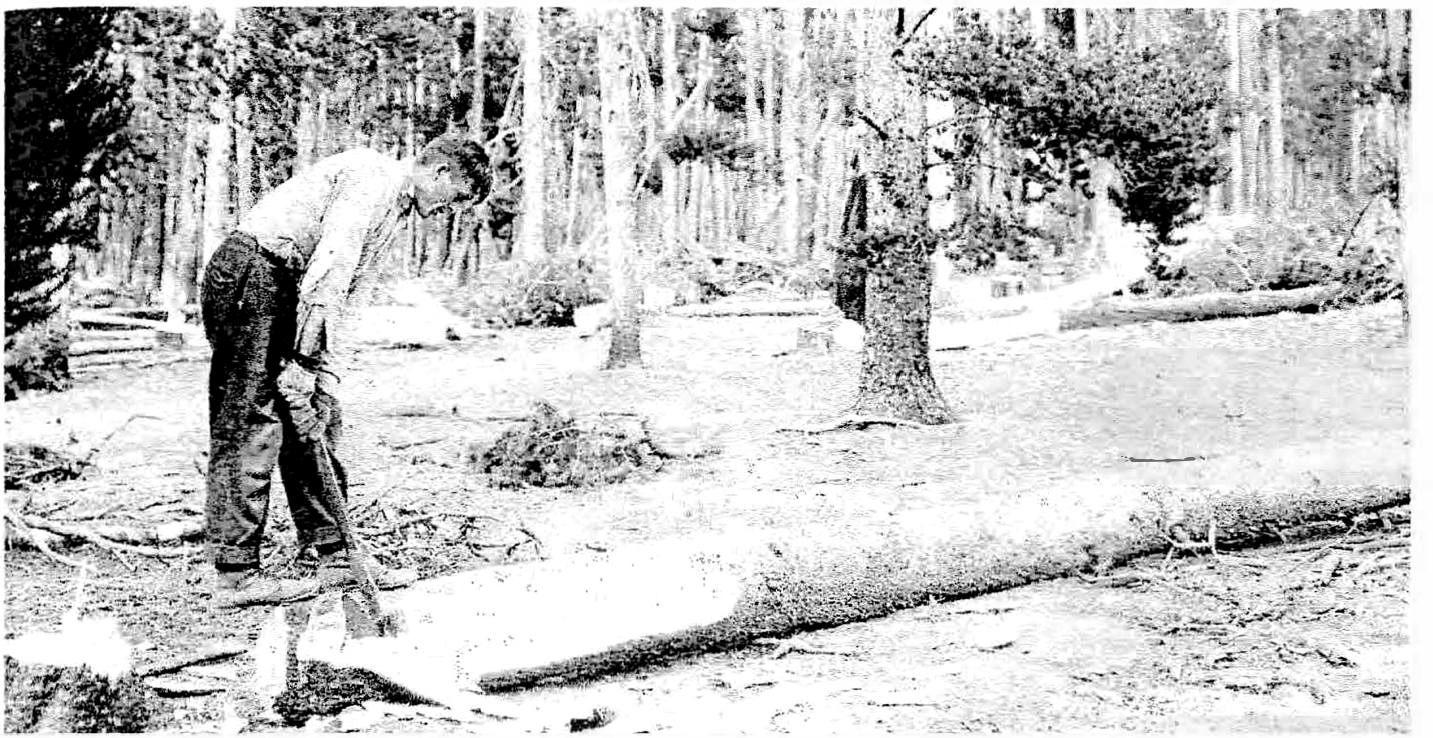

Figure1. Tie-Hack With Finished Ties in Background, n.d. (courtesy of American Heritage Center)

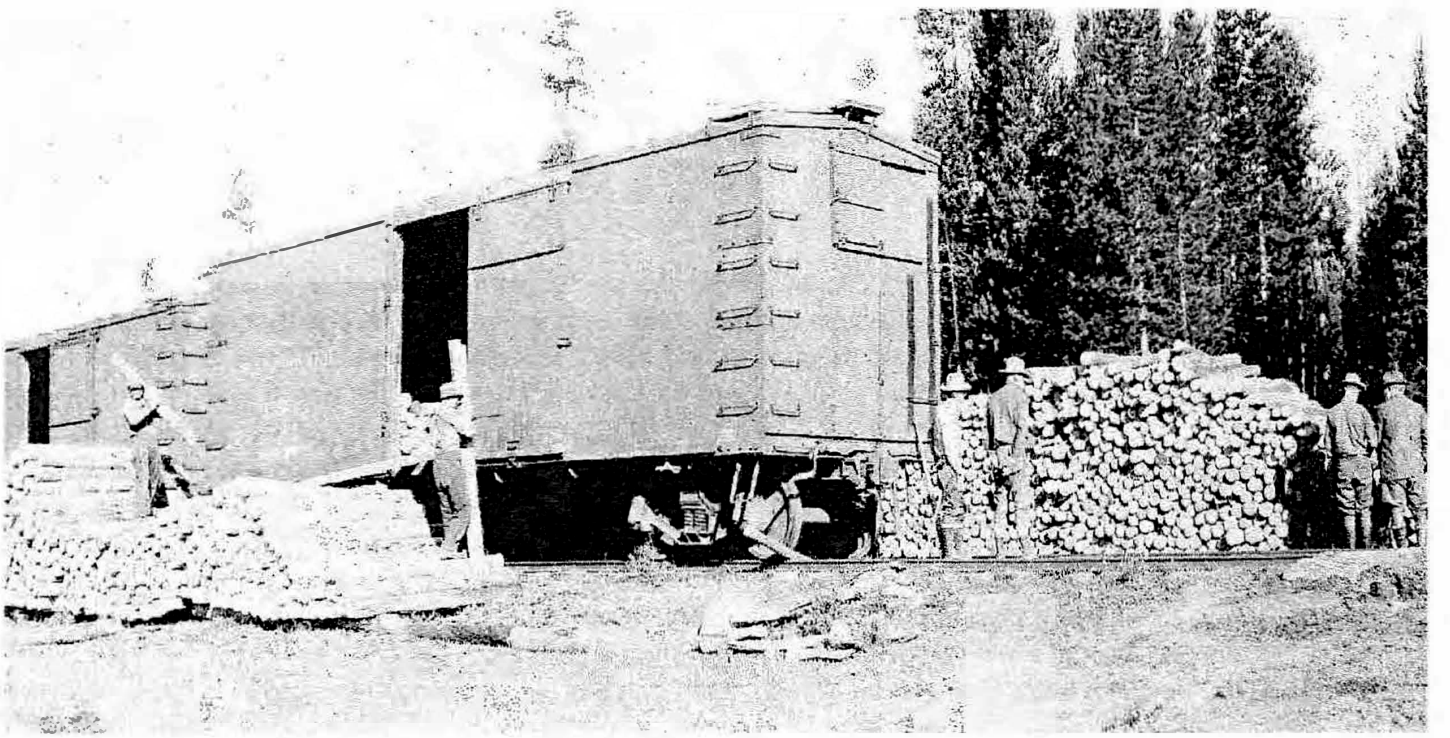

Figure 2. Loading Mine Prop at Foxpark, n.d. (courtesy of American Heritage Center)

Mining on the Medicine Bow National Forest

The era of commercial mining in the area now within the Medicine Bow National Forest began in the 1860s and was more or less complete by the early 1900s. Without a doubt, hours of labor far exceeded profits. All this is not to say, however, that early mining did not have an important impact on the state of Wyoming. Indeed, then, as today, mining played a critical role in Wyoming society. Mining had a positive influence on the developing economy of Wyoming, even if the mines did not actually "pan out" because mining increased local populations and the demand for goods and services. This increased population also helped Wyoming gain statehood, as admission to the Union was based, in part, on achieving a large enough population.

Mining in the Medicine Bow Mountains

Last Chance District (Douglas Creek)

Although gold was suspected to be present in the Medicine Bow Mountains since the late 1850s (Rosenberg and Rosenberg 1981: 157; Duncan 1990: 143), it was not until1868, simultaneous with the arrival of the Union Pacific railway in Laramie City, that reports began to filter into town of significant gold discoveries in the nearby Medicine Bow Mountains.

By the summer of '68 the first official mining company was established by Ira Moore, A.O. Libby, Doctor Irwin, N.F. Spicer, and Al Cushman. They worked an area called Moore's Gulch in honor of Ira B. Moore, the first person to stake a claim in the Territory of Wyoming, and called their outfit the Dakota Mining Company. Moore's Gulch was located on a tributary creek of Douglas Creek. Last Chance Gulch was the name of the main gulch these men were working; it is now beneath the Rob Roy Reservoir (Duncan 1990: 4-5; Rosenberg and Rosenberg 1981: 157).

The first officially recorded mining claim on the Last Chance District was the "Morning Star Lode" on Dec 11, 1868. Hopes ran high for several years, but by 1874 not a single noteworthy discovery had been made and this first Medicine Bow gold rush was history. Approximately 100 men had filed on claims in the Last Chance District and total profits were only about $20,000 (Duncan 1990: 6,16).

Centennial

The Centennial Mine was claimed January 4, 1875 (Duncan 1990: 19). Early assays were very promising, reporting $965 of gold per ton. Some experts even speculated that assays would reach $2,000 per ton. Centennial was suddenly the hottest mine in the region. Not only were the assays encouraging, it was very close to Laramie City and could be worked year-round, unlike some other mines deeper in the mountains (Ibid.:19,21).

In 1875 the Centennial Mining Company established and a ten stamp mill commenced operation on Sept 1, 1875. The builders claimed it would run 5 to 8 tons\day. An assay in January of 1876 showed over 2,000 ounces of gold per ton, or $46,780.34 per ton. This result was so impressive that it was reported on the front page of the New York Times (Ibid.: 23). Excitement grew throughout 1876, leading to increasing numbers of miners and the development of the town of Centennial. In August of 1876 a second mining company was established - the Carbon Gold and Silver Mining Company. A third company, the St Cloud Mining Company, was established during the winter (Ibid.: 25-26).

The Centennial Mine failed by 1877 and the town began losing population (Ibid.: 27). Although other mines in the Centennial District continued to work, little was accomplished. The town

of Centennial, however, did continue to exist, avoiding the fate of so many other boom towns in the Medicine Bow region (Ibid: 28).

Sporadic commercial attempts to rediscover the riches of the original Centennial Mine were undertaken until 1920. All were unsuccessful. However, Centennial was the only district in the Medicine Bow Mountains that was economically successful, if only for a brief moment in time. "From the one mine, Centennial produced approximately one-fourth of all the gold produced in the hundreds of mines in the Medicine Bow Mountains" (Ibid.: 32).

La Plata

The La Plata Distrtict was originally prospected by miners from the Last Chance District who wandered upstream along Douglas Creek into the high country of the Medicine Bow Mountains. In 1872, the first claim in the region was made at Independence Lode. A number of other claims were filed that year, including the Silver Queen Lode, located nearby the Independence Lode. Returns on these initial claims were meager (Ibid.: 39).

The La Plata Mining District was formed in 1877 and by 1878 there were thirty claims (Ibid.: 40). Once again, however, no profitable discoveries were made. There were sporadic bursts of excitement in early1890s and early 1900's and again in 1912 and 1913. Though certainly not lacking for effort, there were no positive results (Ibid.: 44,46).

Douglas Creek District

The Douglas Creek District was founded in 1876 (Duncan 1990: 107). It overlapped the Last Chance district and consisted of three dominant mines: the Keystone (1876), the Blue Jay (1878), and the Florence (1882) (Ibid.: 109). In July of 1878 the settlers named the town of Douglas City (Ibid.: 111) By 1880, however, the town was withering – showing a drop from 83 to 29 voters between 1879 and 1880 (Ibid.: 117). Visitors to the town in 1887 found it deserted (Ibid.: 121). The entire district followed suit, continuing to decline into the 1890s (Ibid.: 125).

The copper boom that struck the Medicine Bows in the early 1900s came to the Douglas District as well but, as usual, did not produce. Douglas City was all but deserted by 1901, with only three families holding on (Ibid.: 126). One last failed attempt at commercial mining occurred in 1939 at the Keystone mine (Ibid.: 128)

Gold Hill

Mining had occurred around Brush Creek since the mid-1870s. In 1878 the town of Warm Springs was established. Today we refer to this town as Saratoga (Duncan 1990:143). By September 1890 a new mining district called the Chase Mining District was established at the head of the Brush Creek in the Snowy Range. Shortly after, this area was being referred to as "Gold Hill" and it has been ever since (Ibid.: 145-46).

Soaring expectations, largely based on promising assays, abounded at Gold Hill in 1891. A post office was opened in 1891 and George Canis began publishing the Saratoga Sun as well. By summer, Gold Hill was in the full flush of a boom, with over 300 miners at work in the region (Ibid.: 150,154). One townsite in the Gold Hill, Greenville, was home to the Acme House - a 14 room log hotel (Ibid.: 155). "The combined gold Hill sites had three hotels, three saloons, a blacksmith shop and a post office by August 1, 1891" (ibid.). At the time, Gold Hill was home to 2-300 people. Fortunes in Gold Hill, however, changed quickly and by 1892 the area was in distress; by 1893 it was abandoned (Ibid.: 163).

Cooper Hill

In the spring of 1893 four ex-cattleman – George Morgan, Tom Morgan, William Whittingham, and Victor Beaumier set out into the Medicine Bow Mountains to prospect for precious

metals (Wood n.d.2:1; Duncan 1990: 177). On their trip back to Laramie in late June, they discovered a "vein of brown ore on the southwest slope of Cooper Hill"(Wood n.d.2:1; Duncan 1990: 177). Within the next two weeks the men had staked out three claims: the "Emma G.", the "Clara B." and the "Snowshoe"(Duncan 1990: 178). Thus began a rush for Cooper Hill.

By the summer of 1894 officials were elected for the new Cooper Hill District and expectations ran high (Ibid.: 181). By the summer of 1895, 100 mines were claimed on Cooper Hill and many were expecting rich returns in both copper and gold. Nevertheless, in the two years since the Morgan party's original discovery not a single mine had managed to turn a profit (Ibid.: 187) The moment of truth came in the summer of 1897 when a mill was completed in Cooper Hill. After processing some of the most promising ore that three years of work produced there was not even enough gold to cover the cost of the mill.

There were several unsuccessful attempts to revive the Cooper Hill mines, but by 1910 the mines and the mining camp, Morgan, were mostly deserted. The few relentless souls who stayed on were never rewarded for their efforts (Ibid.: 191). Cooper Hill would be the last of the Medicine Bow mining camps.

The Sierra Madres

Encampment District

Unlike the other mining districts that once operated within today's Medicine Bow National Forest, the Encampment District would depend upon copper. Although copper was first mined in the district by George Doane in 1881, it was not until 1897 that fame would come to the Encampment district with the establishment of the Ferris-Haggarty (originally Rudefeha) copper mine.

Discovered by an Englishman named Ed Haggarty, the lode was claimed in late July of the year. This mine would produce $1.4 million in copper from 1898 to 1904 and largely determine the fate of all of the other mines in the district. Renown for its stature and efficiency, the Ferris-Haggarty was capable of delivering 984 tons of ore per day to the smelter near the city of Encampment via a sixteen-mile aerial tramway. Remains of this tramway are still visible (McKee n.d.).

The Ferris-Haggarty mine would be foreclosed upon in 1913. Poor management, devastating fires in 1906 and 1907, fluctuating markets, and superior copper production in Montana and Michigan ultimately proved too much for the mine to bear. The other smaller mines and associated communities in the Encampment District followed suit and were abandoned (Rosenberg and Rosenberg 1981: 176).

Laramie Mountains

There are three historic mining districts in the Laramie Mountains. The Spring Hill or North Laramie Peak District; also known as the Esterbrook District, is located in the vicinity of the town of Esterbrook. The Warbonnet District is along the upper reaches of the LaPrele and LaBonte Creeks. Lastly, there is the Deer Creek District which is located in the Deer Creek drainage. Mining in the region began around 1875 and continued into the first decades of the 20th century (Rosenberg and Rosenberg 1981: 181).

Esterbrook District

The peak years of mining in the Esterbrook District were from 1903-1915, and even then profits were slime to none. These mines ". . . primarily produced minerals bearing lead, copper and

nickel, although a little gold, silver and other minerals were also discovered during this area's 30-or-more years of mining history"(Leonard 1979: 12).

The largest mine complex was owned by the Esterbrook Mining Company and is located just south of the town of Esterbrook. In 1902, 50 tons of ore were mined and the main shaft was 350 feet deep (Rosenberg and Rosenberg 1981: 181).

The "Maggie Murphy" mine is located three miles south of the town of Esterbrook to the north of Horseshoe Creek and was claimed in 1903 by prospectors who thought it would produce copper. Several building were built on the site and one could travel between the camp and the town of Esterbrook on a wagon road. In 1916, the buildings were reported to be in good condition (Rosenberg and Rosenberg 1981: 183 and Leonard 1979: 12).

The "Three Cripples" mine is located one mile southeast of the town of Esterbrook and was predicted to be one of the greatest producers of copper in the West. Interestingly, the original prospectors of the "Three Cripples" (General W. "Ginny" Johnston, Frank Tinkham, and Jack Kreisler) were all beset by serious physical challenges. Johnston, on account of a shooting, had only one lung, Tinkham suffered from a degenerative hip disorder, and Kreisler was a severe asthmatic (Leonard 1979: 12). There is no record of production from the site (Rosenberg and Rosenberg 1981: 181).

Other, less developed mines in the district included the "Big Five", the "McGee", the "Tenderfoot", the "Kreisley", "Saul's Camp", and the "Snowbird".

Warbonnet District

The "Pyarmid" and "Mammoth" mines were "developed at different times by the Pyramid Copper Company, the LaBonte Mining Company, and the Mammoth Mining and Milling Company"(Rosenberg and Rosenberg 1981: 183). In 1916 they were owned by the LaBonte Mining Company.

The "Copper King" was developed by the Douglas Mining and Milling Company in 1902 and 1906. Fifty tons of ore were taken from the mine and were assayed at 15% copper. Douglas Mining and Milling developed several other lesser claims during the same time period (Ibid.: 183).

The "Oriole Mine" was developed around 1900 and is located about one mile northwest of the Copper King. A limited amount of copper was found, but work was abandoned in 1916 when it was flooded during improvement work (Ibid.: 184).

Deer Creek District

The Deer Creek District contains only a few small mines. Two of these are on or very near the Medicine Bow National Forest. The "Swede Boy" is in the extreme northwest portion of the Douglas District and was a copper mine. It was destroyed by a fire in 1913.

The Chromium Mines Company worked a deposit of chromite just north of the "Swede Boy" in the early 1900s (Ibid.: 184).

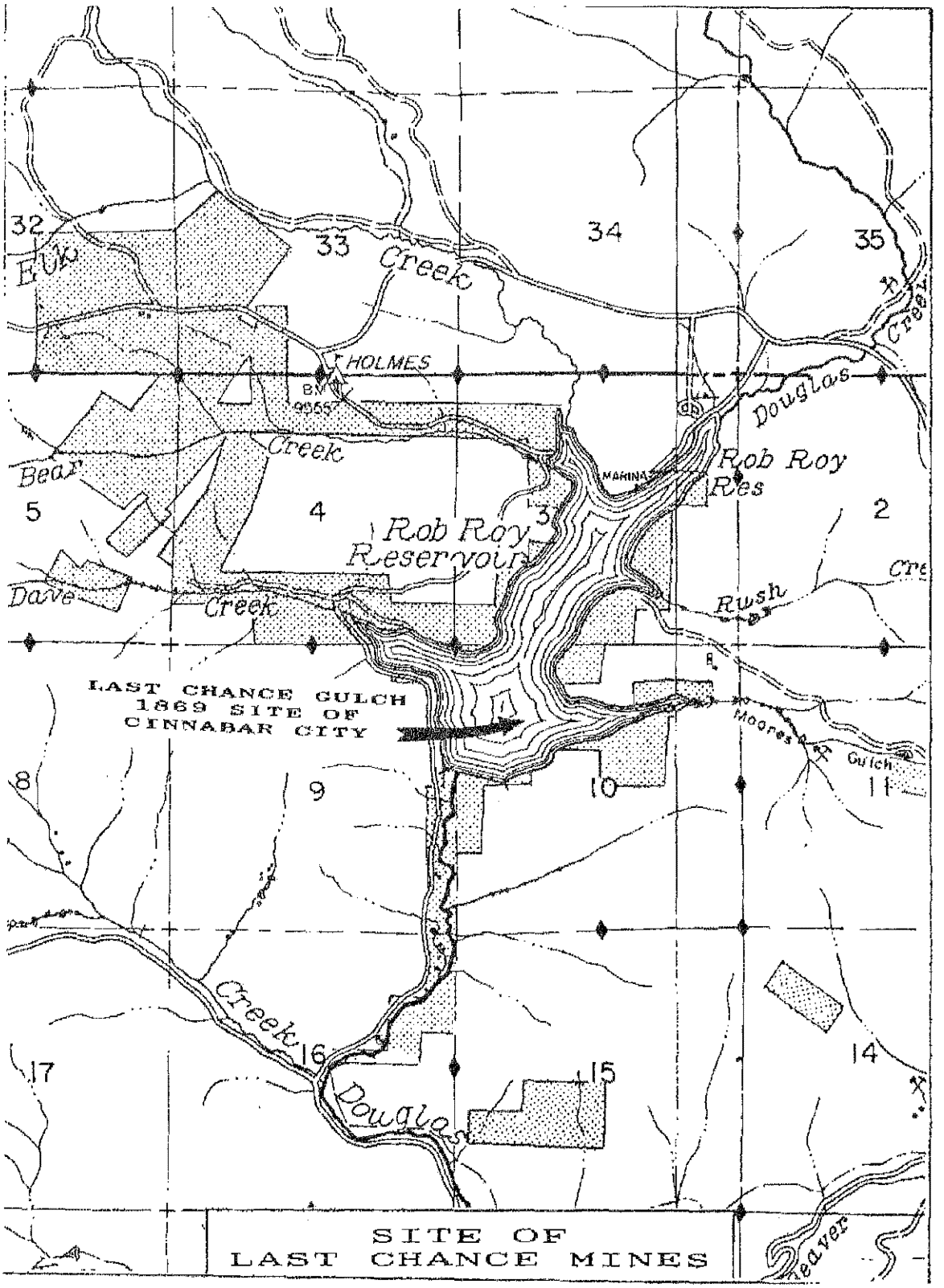

Figure 1. Last Chance Mines (Duncan 1990:2)

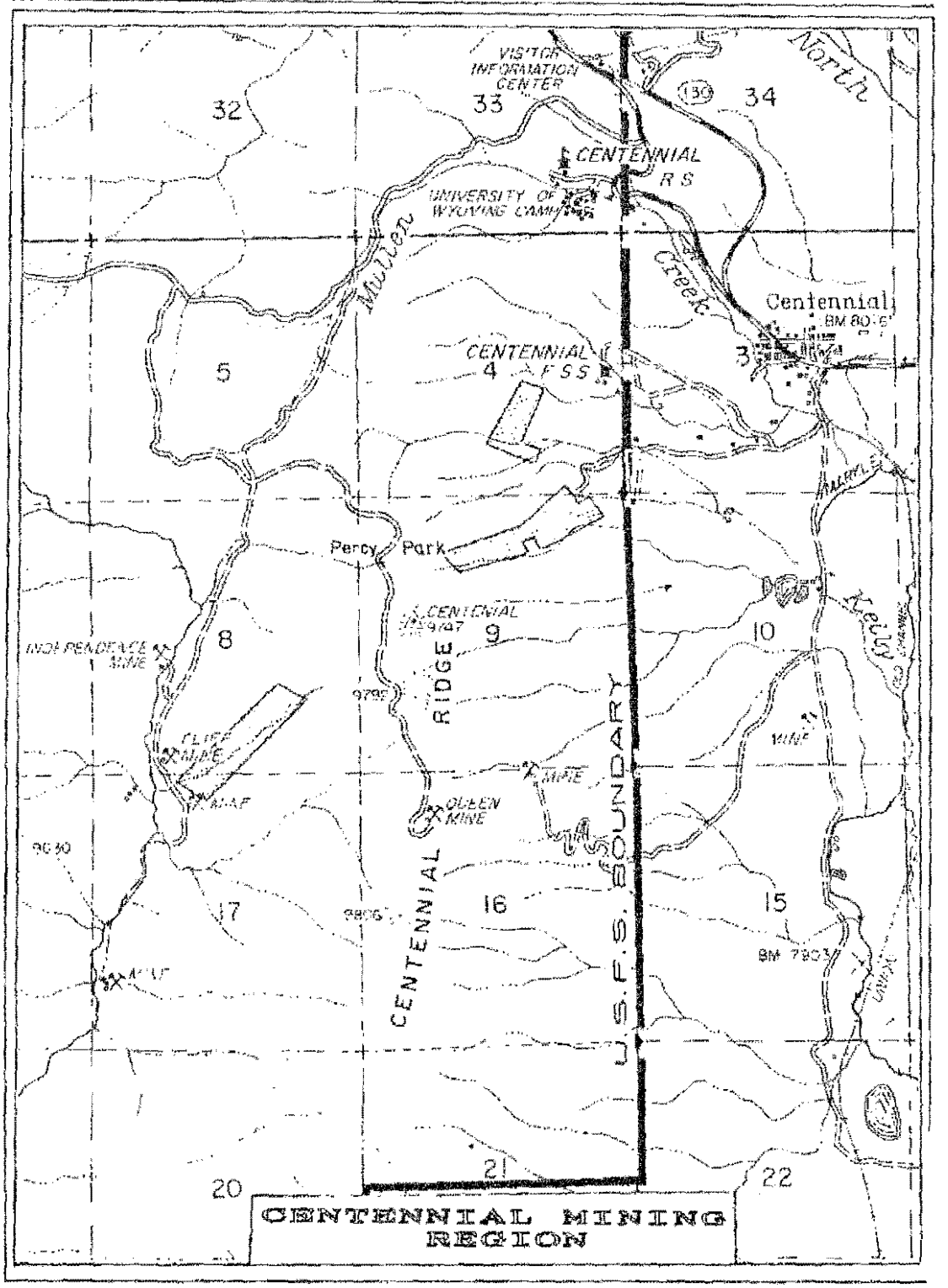

Figure 2. Centennial Mines (Duncan 1990:18)

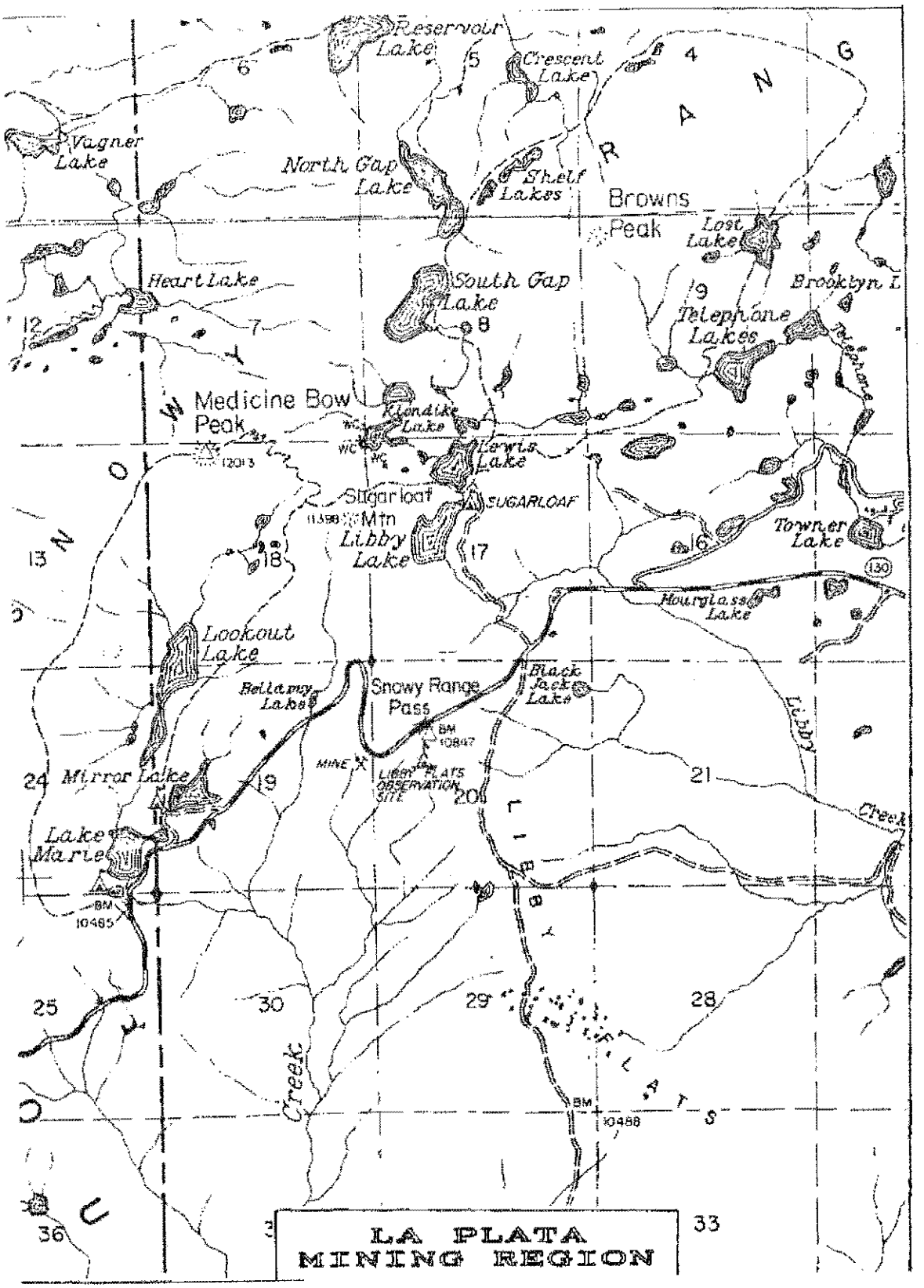

Figure 3. La Plata Mines (Duncan 1990:38)

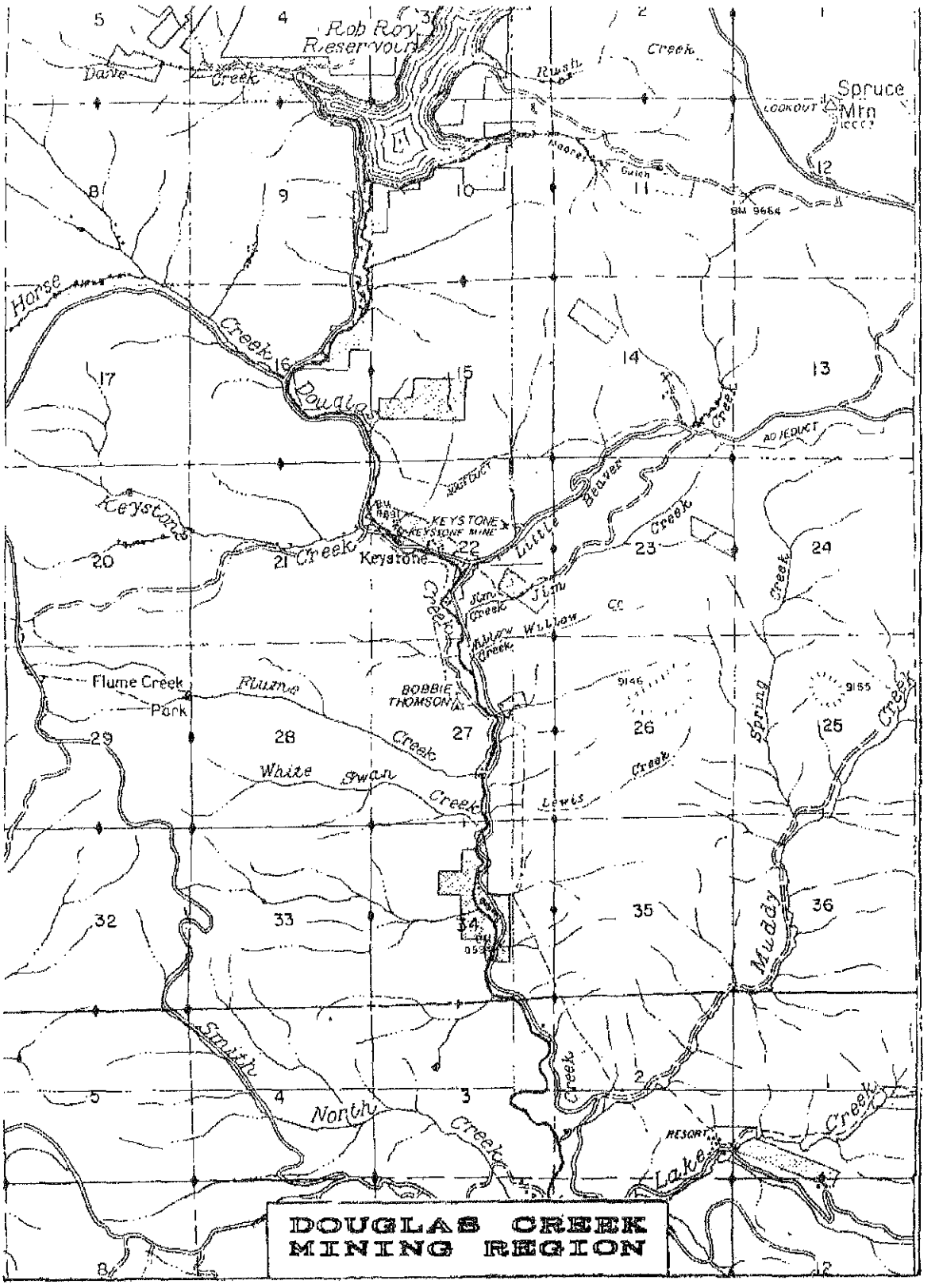

Figure 4. Douglas Creek Mines (Duncan 1990:106)

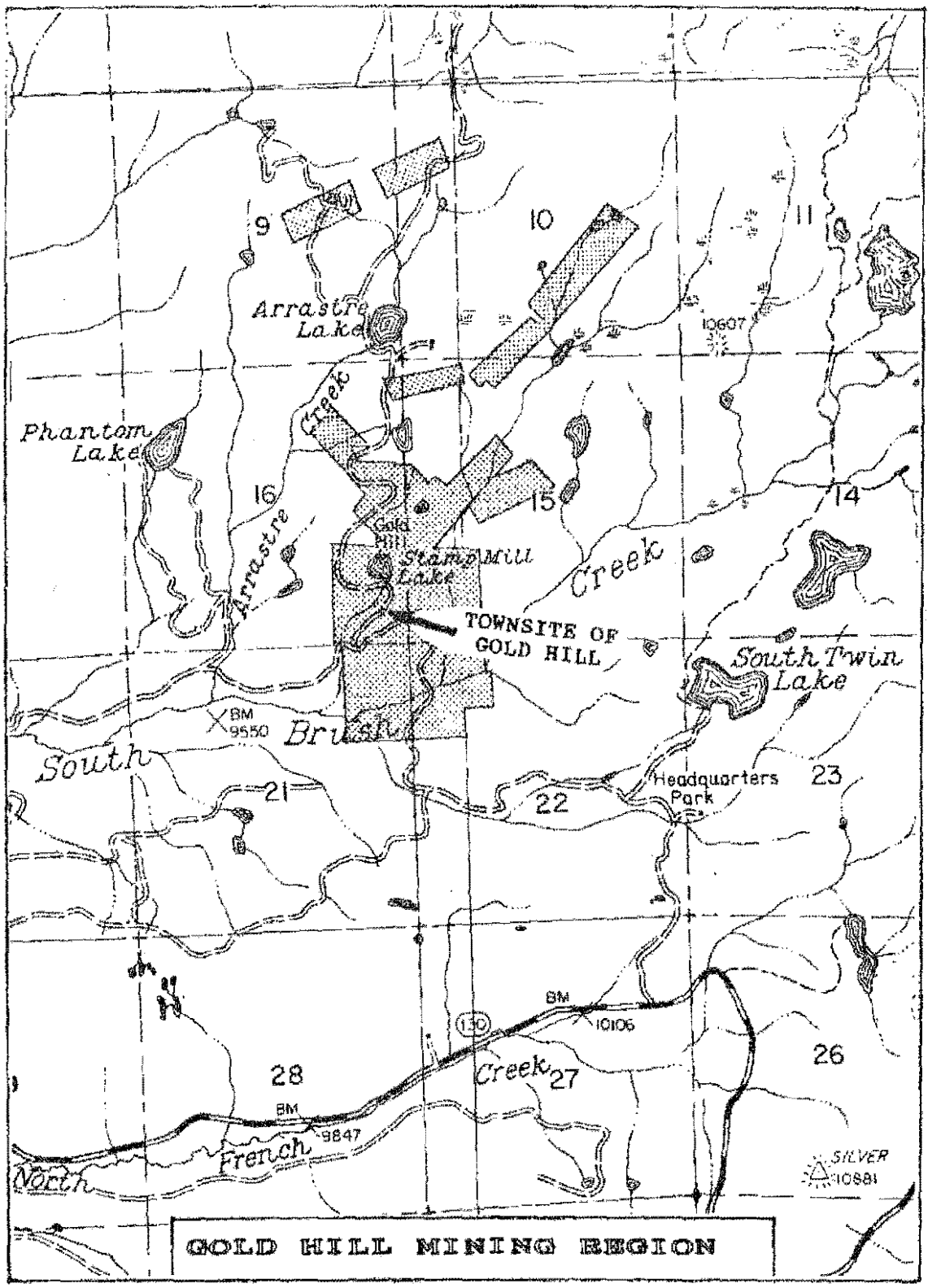

Figure 5. Gold Hill Mines (Duncan 1990:142)

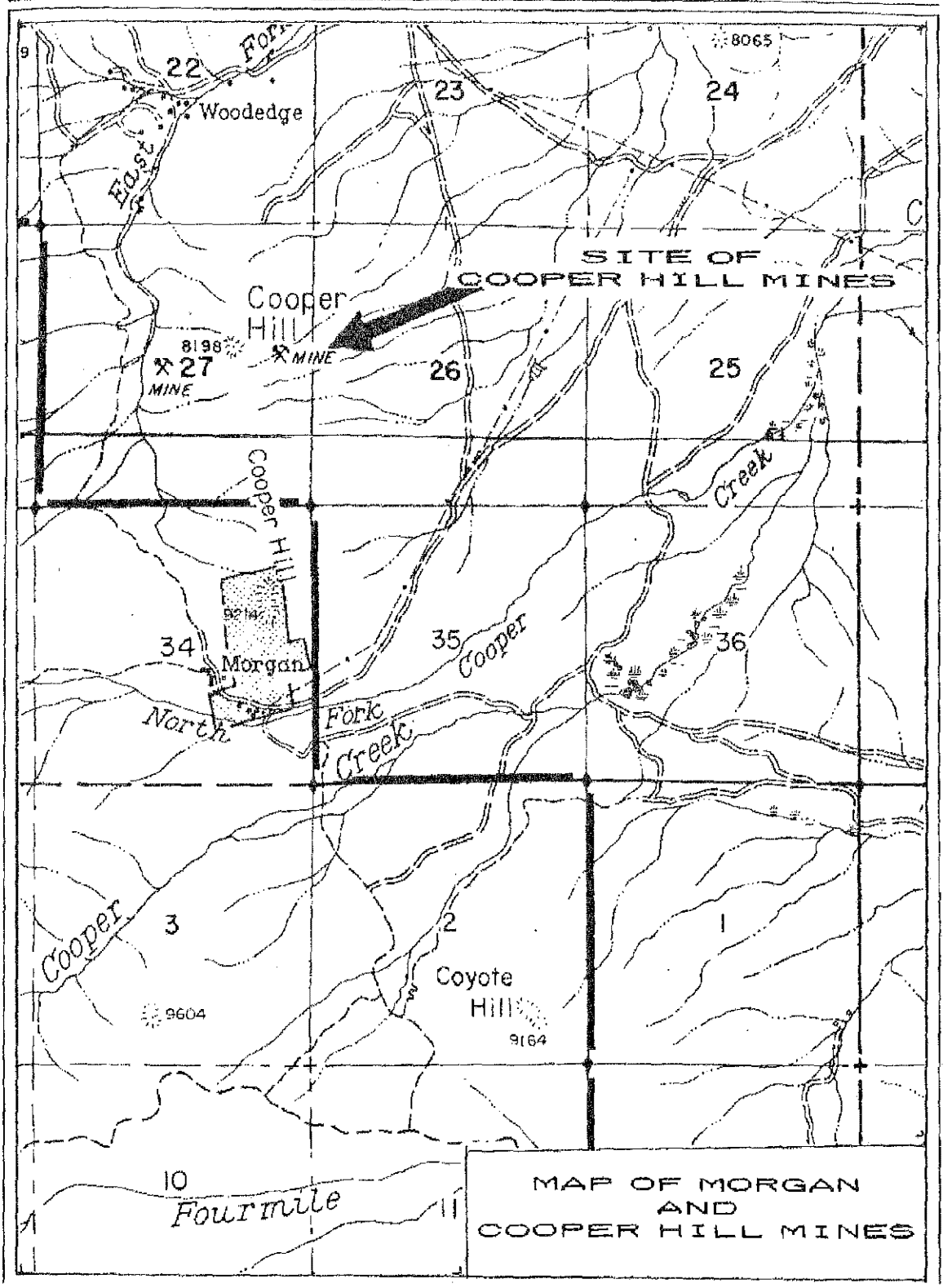

Figure 6. Cooper Hill Mines (Duncan 1990:176)

Figure 7. Keystone Mine (courtesy of Wyoming State Archives)

Figure 8. Cabins At The Keystone Mine (courtesy of Wyoming State Archives)

Figure 9. Men At The Ferris Haggarty Mine ((courtesy of Wyoming State Archives)

Figure 10. Mine Inspector At The Jessie Mine (courtesy of Wyoming State Archives)

Livestock Grazing on the Medicine Bow National Forest

History of the Cattle Industry in Wyoming

Many of the early pioneers of the 1800's, on their way to California and Oregon, overlooked the grazing potential of the Wyoming Territory. It was not until after the Civil War and the completion of the Transcontinental Railroad in 1869, that the growing cattle industry created a need for expansion. Cattle breeding grounds in Texas were literally overrun with livestock. There was no local market and few of these cattle were fit for beef. In the late 1860's an outlet was found by trailing steers northward, eventually into Wyoming. It finally occurred to northern businessmen and southern cattlemen that the grasses on the northern prairies were far more nutritious than on the southern ranges. It was also discovered that during severe winters, cattle could often thrive with no other feed than the native grass (Guthrie 1927:26).

Along with its nutritious grasses, the Wyoming Territory had other appealing qualities for cattle operators. They were "drawn to the area by cheap land prices and access to free grazing and water resources" (Mckee e.d.). The winters in eastern Oregon were often severe, depressing the market and "making it highly profitable to drive cattle to railheads in Wyoming and Nebraska" (Tales and Trails:7). Reports of this great range spread to other parts of the country and cattlemen among others began to establish ranches. They turned small herds of cattle on the ranges, sometimes with phenomenal profits. Wyoming had originally gotten its supply of beef from the east, but now cattle buyers from New York and Chicago were coming to Wyoming to purchase cattle (Cheyenne Leader 1872, author unknown).

The head of cattle, in some areas of the Territory, doubled from 1869 to 1871. The industry was so powerful that the Wyoming Stock Growers Association began to take its roots in 1873. The industry became weaker in the 1880's, but cattle drives to the Wyoming Territory were still taking place. In 1881 the Searight Cattle Company drove some 18,000-20,000 cattle head east to Wyoming. The following year an even larger drive took place by the Lang and Ryan Co. with 30,000 cattle, 120 cowboys, 800 horses, 40 wagons, 160 rifles, 30,000 rounds of ammunition, and its own band (Tales and Trails:7).

Although cattlemen were the first to arrive in the Wyoming Territory, their dominance of the grazing area was short lived. After the "boom" of the cattle industry in the mid-1860's, prices began to fall over the next two decades. The blizzard of 1886 was particularly hard on the large cattle companies in Wyoming. It was estimated that the British cattle empire, Swan Land and Cattle Company, lost up to 50% of their calves and 20% of the entire stock to the storm (Tales and Trails:3). Smaller companies were also affected and the industry, as a whole, was weakening its grip on the Wyoming Territory. The decline in the cattle industry in the late 1870's and 1880's subsequently made way for the rise of the sheep industry, which would dominate Wyoming for the next several decades and, ultimately, to the present.

Cattle Grazing on the Medicine Bow National Forest

1870's-1907- The cattle boom of the 1860's brought ranchers to all parts of Wyoming, including present -day Medicine Bow Forest lands. Although the Forest Service area was not dominated by cattle ranchers, they did utilize it for summer grazing. In the decades leading up to the 1900's, grazing on public lands was loosely regulated, if at all. Most ranches, including those on the Medicine Bow Range, were established by wealthy businessmen or experienced cattle ranchers. Large companies rarely filed on land under government laws. Commonly, a range was selected,

examined for grazing facilities, water, etc., then the best place for a home ranch or headquarters was established (Bennets 1939:1). No application for land upon which they built cabins or corrals was filled out. Trespassing was forbidden under penalty of disobeying an unwritten law. This practice of establishing one's own land hindered the efforts of small ranchers trying to claim choice grazing areas.

After 1907- Federal control of public lands was implemented in 1904 and by 1907 the Forest Service was able to establish and enforce grazing policies. Some of these policies allowed small outfits to gain allotments. Table 1 lists the permittees in the Hayden District in 1907 (Nelson 1908:2). There is a wide variety of large and small outfits.

Table 1: Sample of 1908 Permittees (cattle) on the Hayden

Name	No. of Cattle
George E. Meason	50(2/3)
Mrs. S. M. Morgan	50
Erle & H.G. Mowry	200
L.A. Mowry	30(2/3)
L.C. Nelson	40
Ezra H. Nichols	18
H.A. Nichols	0 (had horses)
L.D. Peck	72(3/5)
Taylor Pennock	75(3/5)
Henry Pantle	25
J.D. Parker	14(1/2)
I.C. Platt	15
W.T. Peryam	100
Riek Bros.	30
A.R. Reader	450
W.G. Reader	125
J.R. Rollman	15
Oliver St. Louis	30
A.W. Salisbury	200
W.E. Sears	200(2/3)

Also, a twenty-five cent per head grazing fee was implemented for cattle. The grazing season was established to run from April 15th to September 30th (Mckee e.d.). The practice of placing salt for cattle at strategic locations across allotments, so the animals would be more evenly distributed, was also instituted by the Forest Service (Lovejoy 1909:22).

These regulations were established, but overgrazing (up to the 1920's) was not terribly problematic in the Medicine Bow Forest, as it was in other areas of Wyoming. In 1912, the Hayden District only grazed about 6,000 head of cattle. According to a Forest Service report that same year, cattle in most ranges of the Forest were understocked- the exception being the Douglas and West Beaver Creek areas. It was estimated the Forest could carry as many as 5,000 more cattle without damaging the forage (Douglas 1912:81).

By the late 1920's, cattle had begun to contribute significantly to the grazing problem in certain areas of the Forest. Measures were taken to reduce the number of cattle grazing on Forest

land, particularly in the Hayden District. From 1920 to 1935, the number of cattle on the Hayden decreased from 7,700 to 2,325 (Bruce 1959:41).

However, in other areas not overgrazed, cattle numbers increased. In the Pole Mountain Division, the number rose from 447 in 1910 to 1,500 in 1927, and to 1727 in 1936 (this increase probably reflects the fact that grazing was not permitted from 1912 to 1925, so herds had the opportunity to grow outside of Forest regulated lands). Permits were reissued in 1925 to "ranchers who were dependent on the use of the Pole Mountain area for summer grazing. This allowed ranches to be built up to their fullest use and the National Forest area could properly contribute to the building up of the local community" (Hilton 1928:22).

Cattle grazing in the Medicine Bow National Forest continued over the next several decades until the present, although the Taylor Grazing Act (see p. 46) significantly limited the number of permittees and cattle on government lands.

History of the Sheep Industry in Wyoming*

The grazing potential for sheep in Wyoming had been overlooked by those pioneers driving their flocks westward toward Oregon and California. Like with cattle, it was not until after the Civil War and the completion of the Transcontinental Railroad in 1869, that sheep raisers realized the potential Wyoming had for agricultural development. Much of Wyoming was unsuitable for cattle grazing and was open for sheep that tend to "browse" as well as graze. Raising sheep was one third the cost of raising cattle and even cattle companies such as Swan Land and Cattle and the Willson Brothers of Douglas, Wyoming shifted their business to sheep (Wentworth 1948:308-309).

With the "boom" of the sheep industry in the 1880's, extensive trails were established leading east from Oregon and California and north from New Mexico. Many of these trails passed directly between present-day Medicine Bow National Forest land (see Figure 1, Wentworth 1948:283). Grazing ranges became established as sheep made their way on the trails to railroad shipping centers in Laramie and Cheyenne.

Wyoming's Red Desert became a traditional winter range for sheep, where flocks arriving from the West could regain their vigor before moving to higher summer pastures. Desert shrubs such as saltbrush, winterfat, sagebrushes, wheatgrass, and other desert grasses were highly nutritious sheep fodders (Vass and Pearson 1927:28; Wentworth 1948:327,497). Sheep adapted to semi-desert country better than cattle because of their ability to go longer without water (Wentworth 1948:397). In summer, however, cattle and sheep shared grazing ranges because they both practiced "transhumance", or the shifting of herds from lowland winter grazing ranges to higher elevations. This led to significant conflicts known as the Sheep and Cattle Wars.

Sheep and Cattle Wars in Wyoming

With the influx of sheep and the decline of the cattle industry in the 1880's, tension between sheep and cattlemen was mounting. Cattle ranchers claimed sheep grazed land too closely, leaving nothing for cattle that depended solely on the lowland pastures in the winter. At times, violent wars ensued, particularly in Johnson County, Wyoming. Although many of the wars were in northern Wyoming, the Sierra Madre grazing range was also affected by the conflict. Prior to 1908, the Colorado/Wyoming border in the Sierra Madre Mountain region was commonly known as the "Dead

* Much of this section is adapted from Historical Overview of the Medicine Bow National Forest. In *Cultural Resources Overview: Medicine Bow National Forest including The Thunder Basin National Grassland*, March 1981, by Robert and Elizabeth Rosenberg.

Line". Cattlemen in Colorado often declared war on any sheep or sheepmen who came south across the line. Murder and sheep killing were methods of enforcement by the cattlemen. Sheepmen were therefore required to remain in the heavily grazed Wyoming area of the region (Bruce 1959:41). This was fairly uncommon for the lands around the Medicine Bow Forest, but the conflict did factor into the regulations later developed by the National Forest Service.

Further Expansion of the Sheep Industry

As the sheep population was increasing in Wyoming at a ratio of 22 to 1 from 1870 to 1880, herds were expanding rapidly over the Wyoming Territory (Wentworth 1948:264). Pioneers such as Robert Taylor, Ike C. Miller, Frank Hadsell, the Savage Brothers, Fred Kindt, and William Daley began their operations near Rawlins. Walter and Richard Savage drove 5,000-6,000 sheep into the Rawlins region in 1882. They eventually were the first permittees on the Medicine Bow National Forest. Fred Kindt arrived in 1885 and also established his base of operations in Rawlins. He had at least 25,000 head of sheep by 1886. His summer range was in the near by Medicine Bows before the formation of the Forest. Kindt also grazed a large number of sheep in the Sierra Madres and his name appears on the original list of permittees for the Hayden in 1907.

The biggest gains in the sheep industry occurred in 1897 when the market value began to increase. By 1901, the price of sheep had doubled. The number of sheep in Wyoming reached an all time high of seven million in 1910 (Ankeny 1956:1). With the increase in the market price of sheep, the numbers of operators and sheep increased until too many sheep were competing for too small a range. In the Sierra Madres, "...without any regulation or amicable agreements, the object of each owner was to get in first and feed out the range as fast as possible before his neighbor could reach it" (Lovejoy 1909:19).

History of Sheep Grazing in the Forest

The Medicine Bow National Forest was formed in 1902, but a grazing program was not instituted until 1904. At first no fees were charged, but the quota of sheep was set at 40,000 (Rosenberg and Rosenberg 1981:141). Since the Sierra Madres were still a public domain at the time, the excess sheep were diverted into that area. Considering the region was already badly overgrazed, this practice seems to have added to that.

Hayden District

The Hayden was originally divided up into five districts. By 1913, 10 districts existed, and in 1935 the Snake River Grazing District was created on the west side of the Sierra Madres. By 1935 there were 28 allotments and four units with 22 outfits (Ratcliff 1935:4, 11-62). Many outfitters dated back to the 1907 lists and included such pioneers as the Cosgriff Sheep Company, the Kindt Sheep Company and William Daley. The original list of permittees for the 1907 season is shown in Table II (Ratcliff 1935:4).

Table 2: 1907 Permittees (sheep) on the Hayden

Name	No. Applied For	Dist. 4	Dist. 8
Jack Creek L & C Co.	3,000		
Boyer Bros.	12,000	4,500	
Peterson & Brennan	3,000		
A. Rasmussen & Son	7,500		3,000
Dennison & Co.	3,000	3,000	
C.H. Johnson	1,600		
Blake Sheep Co.	8,000	3,000	
Cullen-McPherson Sheep Co.	9,000	3,000	
Olson & Larson	1,300	1,300	
Baggs Livestock Co.	7,000	1,000	6,000
Dr. Garner	500	500	
August Swanson	1,500		
I.J. Rendle	4,500		
Sundin & Johnson	4,500		
Pioneer Sheep Co.			
Startzell & Kirk	20,000	8,000	12,000
Osborne Livestock Co.	2,500		
Colo-Wyo Sheep Co.	9,000		
Johnson-Halstead Sheep Co.	6,000	6,000	
Ole Larsen	6,000		
Peter Hanson	4,000	2,000	
Standard Meat and Livestock	6,000	4,500	
John Alameda	8,000	8,000	
Louise Seaverson	3,000	1,500	
Donnel & Fridley	3,000	1,500	
Niland-Tierney Sheep	7,500		
R.A. Smiley	3,000	3,000	
Rocky Mt. Sheep Co.	10,000	4,000	
Kindt Sheep Co.	18,000	15,000	
Carbon County Sheep & Cattle	18,500	14,000	
Gus Stromberg	13,000		9,000
Louis Larsen	1,000	1,000	
John Grenlund & Co.	1,500		
William Daley	3,000	2,000	
O.P. Olsen	6,000	3,000	
Murray & McKay	2,700	2,400	
Hansen & Ferguson	2,500		
Gus Larson	6,000	3,000	3,000
Abraham Stratton	4,500	2,250	
	9,000		

Lambing

Name	No. Applied For	Dist. 4	Dist. 8
Cosgriff Sheep Co.	40,000	35,000	
C.H. Anderson	2,000	2,000	
Continental Sheep Co.	4,000		
Andrew Johnson	1,500	1,500	
Cow Creek Sheep Co.	20,000	5,000	
John Ostrom	1,500	1,500	
G.W. Fites	3,000		

Overgrazing*

The Sierra Madres were badly overgrazed. The problem had to be dealt with when they became a forest reserve. Little was done to regulate grazing in the Sierra Madres in 1907 (permits for 338,000 sheep were issued). In 1908 however, J. W. Nelson, the Forest Supervisor of the Sierra Madre Forest at this time, wrote, "As the Secretary of Agriculture has authorized the grazing of a limited number of sheep within the Forest, it will be impossible to allow any more within the Forest than the number for which you hold a permit" (Nelson 1908:1). An attempt was made to count the sheep and an unofficial number of 315,000 were estimated to be grazing on the Forest.

Nelson began working out a solution to the overgrazing problem with the Carbon County Wool Growers Association. They developed a sliding scale plan to gradually reduce the number of sheep on the range. An agreement was made with Colorado to send 15,000 head to Whiskey Park. In 1910, 35,000 sheep were taken into the Routt National Forest in Colorado. By 1923, the sliding scale was discontinued and reductions came about naturally through changes in ownership (Ratcliff 1935:7-8).

Formal grazing districts were established as the numbers of sheep were gradually reduced. The allotments allowed a certain number of sheep for each outfit to graze in a specific portion of the Forest. Five districts were initially set up, although the number and borders changed over the years. Stock driveways were established throughout the Forest with counting corrals located at the boundaries. The major driveways were the Savery-Fireline Trail, the Deep Creek-Fireline Trail, the Elkhorn Driveway, the Encampment-Slater Driveway, and a small segment of the Hogpark Trail to Colorado (see Figure 1). Counting corrals were established at the Trail Ranger Station and the Corral Ranger Station (Ratcliff 1935:7, 822).

The grazing period for sheep was staggered slightly with that of cattle to avoid conflict (see Sheep and Cattle Wars in Wyoming, p. 4). An agreement was signed in 1908 between the Carbon County Wool Growers Association and the Snake River Stock Growers Association allowing sheep to graze in District 5 from May 5th to September 30th. The cattle would graze from April 15th to September 30th (Ratcliff 1935:7).

* It is important to note that overgrazing was not the only problem associated with domestic sheep. The large number of domestics on the Sierra Madre range was having a detrimental effect on the native bighorn sheep population. A 1909 Report for the Forest Atlas states that at the onset of large domestic flocks in 1900, large numbers of bighorns were contracting scabies from the domestic population. Whole bands were apparently dying off (Mullison 1909:62).

Although there were general complaints over the decades about costs and lengths of permits, most operators approved the regulation of grazing on the Hayden. The competition for land was alleviated by the Forest Service and allowed the small operators to have land and to know that they would not be disturbed by larger operations. The sheep also left the summer range in much better condition as the range improved, reducing the mortality rate on the winter ranges.

The Forest Service also implemented new management techniques that benefited the range and stock. Sheepherders were now required to practice "bedding down". As Supervisor Lovejoy stated in 1909: "The sheep are stopped where they happen to be at night, the herder brings up his bed and the same performance continues practically all summer. In this way the sheep travel only about half as far for their days' feed as though they returned each night to the same bedding ground. Less travel of course means more feed" (Lovejoy 1909:22).

The Forest Service also dealt with the issue of carrying capacity. This seemed to be a promising solution to the problem of overgrazing. Fred Hultz, in *Range Sheep and Wool in the Seventeen Western States*, wrote:

> Probably the greatest accomplishment of the Forest Service in connection with grazing of livestock on the Forests has been through increasing the carrying capacity. The increase has been accomplished in two ways: through more complete utilization of entire areas; and through increased forage growth by deferred grazing...Drift fences, water developments, and the eradication of poisonous plants are other accomplishments which have benefited grazing in National forests (Hultz 1931:98-99).

The Forest Service also saw the need for a mutual, respectful relationship with permittees. The Chief of Range Management in Washington said in 1940 that "the job of management should be the joint responsibility of permittee and Forest officer. The success of it will be strongly affected by the degree of respect each has for the other and the way in which they work together" (Wentworth 1948:508-509).

Grazing continues up to the present in the Sierra Madres, but to a much lesser extent than in the early 1900's. The Forest Service had been successful in reducing the numbers of domestic sheep that were allowed to graze in the Hayden District. By 1917, 115,000 head were counted (down from 315,500 in 1908). There were 100,000 in 1920 and by 1935, the number had fallen to 48, 107 (Wheeler 1913).

Aspen Carvings in the Sierra Madres

Along the three stock drives mentioned previously, some 1,000 aspen tree carvings have been found. These carvings, or *dendroglyphs*, date between 1900 and 1999. They were made by sheepherders utilizing the Sierra Madre range for summer grazing areas. The carving tradition most likely dates before 1900, but aspens only have a life span of about 125 years. Any carvings made prior to 125 years ago would have been lost when the aspens died (Personal communication with David Saunders April, 2002). Shepard carvings have been found in other western states (California, Nevada, and Idaho) and have been determined to be the work of Basques. Basque sheepherders came to the United States in the mid- 1800's. They brought with them the centuries old sheep herding skills of their homeland in the Pyranees of Europe.

Although the Basques dominated the sheepherding trade initially, Mexican sheepherders also made their way to Wyoming in the 1870's and 1880's. Most Mexican shepards, or *borregeros*, "after initially settling near Rawlins, remained in south-central Wyoming due to Carbon County's long history and high concentration in sheep industry activity" (Arnold 1997:31).

The carvings in the Sierra Madre Range are assumed to be the work of these *borregeros*. Aspen carving place names show a "large number of herders were from the San Luis Valley of southern Colorado and northern New Mexico" (Mckee e.d.). Mexican sheepherding was usually concentrated in families. Elders transferred information and experience to younger generations (Arnold 1997:33). No doubt the aspen carving tradition would have been passed along in a similar manner. Along with place names, carvings often consisted of animal and human figures, words (usually in Spanish), and dates.

Most of the carvings in the Sierra Madres have yet to be recorded (with the exception of those recorded by Dave Mckee). These carvings give an important and rare insight into the lives of Mexican herders, a group often left out of historical texts. They also "preserve the history of a dominant industry in southern Wyoming" (Mckee e.d.). It is vital, for the preservation and interpretation of these carvings, that they be recorded and documented in the immediate future.

Pole Mountain District

An estimated 5,000-6,000 sheep were grazed on the Crow Creek Forest Reserve (Pole Mountain), which was established in 1900. Local users worked out their own system of allotments and numbers that Forest Supervisor Nelson felt the Forest Service could not improve upon (see Figure 2). In 1910, the numbers of sheep remained at 5,000-6,000 (Rosenberg and Rosenberg 1981:141).

In 1903, President Theodore Roosevelt transferred the Pole Mountain Forest Reserve to the War Department. It was still essentially administered by the Forest Service, but over the next few years, the War Department took more control. It was understood that "in case of any possible difference of opinion or any question, any instructions or directions given by the Supervisor [Forest Service] should be issued only after consultation with the Military Officer in charge" (Bruce 1959:41).

The military commander for Fort D.A. Russell held final power over grazing decisions. In 1908, most private lands within the reservation were exchanged for lands elsewhere, so a solid block of militarily controlled land would exist (Rosenberg and Rosenberg 1981:143). In 1909 and 1910, grazing permits included a clause stipulating that stock must be removed if it interfered with Army operations. New permits also had to be approved by the commanding officer. In August of 1910, the entire reservation was officially transferred to the War Department. A Forest Supervisor was to be assigned and any existing permits were not to be renewed. After the existing permits expired in April of 1911, no grazing was allowed on Pole Mountain for over a decade.

In 1925, the Fort D.A. Russell Target and Maneuver Reservation was once again included in the Medicine Bow National Forest (except for 3317 acres near the center). In July of 1925, Pole Mountain became a national game refuge. Grazing also resumed.

It is important to realize the War Department did not relinquish all rights to land use in the Pole Mountain District. A range management plan issued in 1925 called for a "joint use of the area by the two departments" (Hilton 1928:1). Restrictions on constructing summer homes, fences, issuing grazing permits, free use by the military, and War Department responsibility for damage were ordered and approved in 1930.

Grazing permits were reissued in 1925, but still had to be approved by the War Department. Major sheep companies like Frank King and Warren Livestock Company were permitted to graze again because "they had in the past trailed sheep through the District and could also make satisfactory use of an area adjoining the range owned by them" (Hilton 1928:22). Eventually, smaller outfitters and other companies regained their grazing permits. It was still possible, however, to have to move stock if military maneuvers were to be held in certain areas.

After Pole Mountain was established, the Forest Service made considerable improvements to the area. They only permitted 5,000 sheep to be grazed on the northeast portion of the District. The remainder of the area, previously used for sheep grazing, was fenced in and 1,000 cattle were ran in place of sheep. This was advisable because reforestation was to begin and "while herding from the reforested area will be required, cattle do little damage to tree growth while intensive sheep grazing is sometimes detrimental" (Hilton 1928:22).

The Forest Service also improved on sanitation. Prior to the Forest Service administration of the District, little attention had been paid to properly enforcing sanitation in the area. The problem was particularly apparent in the Crow Creek drainages, which supplied water to Cheyenne and Fort D.A. Russell. Corrals, filled with manure over the years from sheep returning to the same place every night, were often times located next to running streams (Hilton 1928:3). To curb contamination potential, the Forest Service required sheepmen to utilize the "bedding down" system (see page 8). This practice ensured sheep would be kept at different locations each night and would be located out far enough from streams to prevent contamination.

In 1936, there were 3,700 sheep grazing on the Pole Mountain District. Grazing continues today, but most allotments are reserved for cattle. Pole Mountain has not been historically known as a prime grazing area.

Medicine Bow Range

In 1910, Forest Supervisor Lovejoy ordered a census of livestock on the Medicine Bow Division. The total number of sheep was 82, 793 (Bruce 1959:62). A report by Grazing Examiner Douglas lists the following sheep raisers on the Medicine Bow Division:

Table 3: 1912 List of Users of the Medicine Bow Division (sheep) (Douglas 1912:39)

Name	No. of Sheep	Grazing Dates
Campbell and Savage	12,000	6/15 to 9/30
Sage Creek Company	4,500	7/01 to 9/01
Leo Sheep Company	6,260	7/01 to 9/10
Andy Nelson	6,880	7/01 to 9/10
Dana Meadows Company	3,000	7/01 to 9/10

S. W. Johnson	6,000	7/01 to 9/01
David West	3,000	7/01 to 9/10
John Wick	1,000	7/01 to 9/10
M. Quealy and Sons	5,000	7/01 to 9/01
Cosgriff and Company	6,880	7/01 to 9/01
David West (now vacant)	3,000	7/01 to 9/15

The report also describes the areas utilized by these outfits. Figure 3 depicts the approximate boundaries of these grazing areas.

Sheep were counted at the Savage Corrals on the west side of the Medicine Bows, near Wiant's Ranch on the Saratoga-Gold Hill Road, and at the Cedar Creek Corrals. The northern counting station was in Stanley Park on the Medicine Bow River on the road to Milo. The east entrance was on the North Fork of the Main Mill Creek, about six miles north of Centennial. The last two stations mentioned do not appear on historical maps of the Medicine Bow Division (Grazing Lists; Medicine Bow Collection, Box 5, "Grazing").

The Taylor Grazing Act of 1934 essentially put an end to the public domain. Unappropriated public lands reverted back to the Federal government, and all public lands required grazing permits and were to be strictly regulated. According to T.A. Larson:

> This act, with a complementary executive order, provided that the federal government would terminate home-steading except on reclamation projects, retain permanently its remaining public lands, and regulate grazing thereon in the public interest (Larson 1965:136).

Many Wyoming stockmen were initially opposed to the act. They saw their sheepherders leave because many could not afford to purchase or lease their own land, which was now required. As a result of the Act and the immigration quota (many sheepherders were from other countries) "the sheep industry experienced a severe manpower shortage after 1934" (Rosenberg and Rosenberg 1981:150).

Sheep Mountain Division

Information on grazing on Sheep Mountain before its inclusion in the Medicine Bow National Forest in 1924 can be seen in a report proposing the addition of Sheep Mountain to the Forest. In 1906, the Medicine Bow Forest Reserve Cattlemens' Protective Association petitioned to have part of the Sheep Mountain area added to the Medicine Bow to be used only for cattle grazing. The cattlemen claimed there was "no other spring range for their cattle within the reach of the undersigned" (Letter to Forest Supervisor 1906, Medicine Bow Collection, Box 5). It was not, however, added for cattle grazing at this time. Sheep were, however, allowed to graze on Sheep Mountain in the early 1900's. The figures in the report show that in 1906 there were 6,000 sheep, belonging to 23 owners, utilizing the grazing range on Sheep Mountain (Coughlin's Historical Notes, 2/21/46; Medicine Bow Collection, Box 30).

A 1909 grazing report for the old Keystone District showed 21 permittees grazing cattle, but only 2 for sheep. Oscar Sodergreen ran 3,000 sheep on the southern quarter of Sheep Mountain form 1903 to about 1910. Frank McDonald also had 3,000 sheep on the east side, west of Lake Hattie. He was succeeded in this operation by Mr. Strom (Rosenberg and Rosenberg 1981:150).

Permits were issued for grazing after 1924, when Sheep Mountain became part of the Forest. In 1925, there were 12 permittees. From 1926 to 1928 there were only nine. By 1931, the Supervisor's Annual Report stated that "all livestock have been eliminated from this unit [Sheep Mountain] with the exception of a small number which are covered by on and off permits along the boundary" (Coughlin's Historical Notes, 2/21/46; Medicine Bow Collection, Box 30). Grazing was negligible after that date. The steep, rocky terrain was never really suitable for grazing, except on the lower eastern and western slopes and the southern extreme (Rosenberg and Rosenberg 1981:150).

Laramie Peak Division

The Laramie Peak Division was created in 1935. Because of the relatively late date of the addition, most of the quality grazing land had already been filed upon. Of the over 440, 000 acres of lands considered part of the Laramie Peak Division, only about 178,000 were owned by the Forest Service. These lands were considered "high and rocky" and were therefore not heavily used for grazing. However, some of the lower elevation lands in the Division were utilized and "ranch headquarters were generally located along stream bottoms where the land can be irrigated for hay" (Rosenberg and Rosenberg 1981: 150).

Sheep ranching was fairly limited in the present-day Laramie Peak area because cattlemen had already established their outfits. After the Stock Raising Homestead Act of 1916, the sheepmen attempted to compete with the cattlemen by filing on 640 acre tracts (Rosenberg and Rosenberg 1981:151). The Taylor Grazing Act and the formation of the Laramie Peak Division in 1935 eliminated the competition between the two groups by putting land under government control. The Great Depression and the drought conditions of the 1920's and 30's forced many homesteaders to leave their ranches. Ranching units gradually consolidated and the general population of the area began to decline (Rosenberg and Rosenberg 1981:151).

The following table lists some of the few sheep ranches on the Laramie Peak Division (List compiled from allotment files, open and closed, Supervisors Office, Laramie).

Table 4. Sheep Ranches

Operator	Dates in Operation
Sturgeon, William	1890's to 1943
Sturgeon, Robert	1943
Anda, Thomas	1937 to 1953
Anda, William	1953
Josendal, Oddmund and Son	1937 to 1969

Another important ranching family not included in the list was that of Thomas S. Garrett, one of the first ranchers in the area. In 1890, Garrett and his wife established a ranch in the present day Laramie Peak Division. Garret ran shorthorn cattle and sheep, established a country post office, and raised a large produce garden (Burns et al. 1955:444, 453). Their grandson took over and continued to run the ranch in 1943.

William Sturgeon, listed in the table, settled on Rees Creek in the late 1890's and raised both cattle and sheep (Rosenberg and Rosenberg 1981:153). Some of his children and grandchildren continued to run his ranches up to the present.

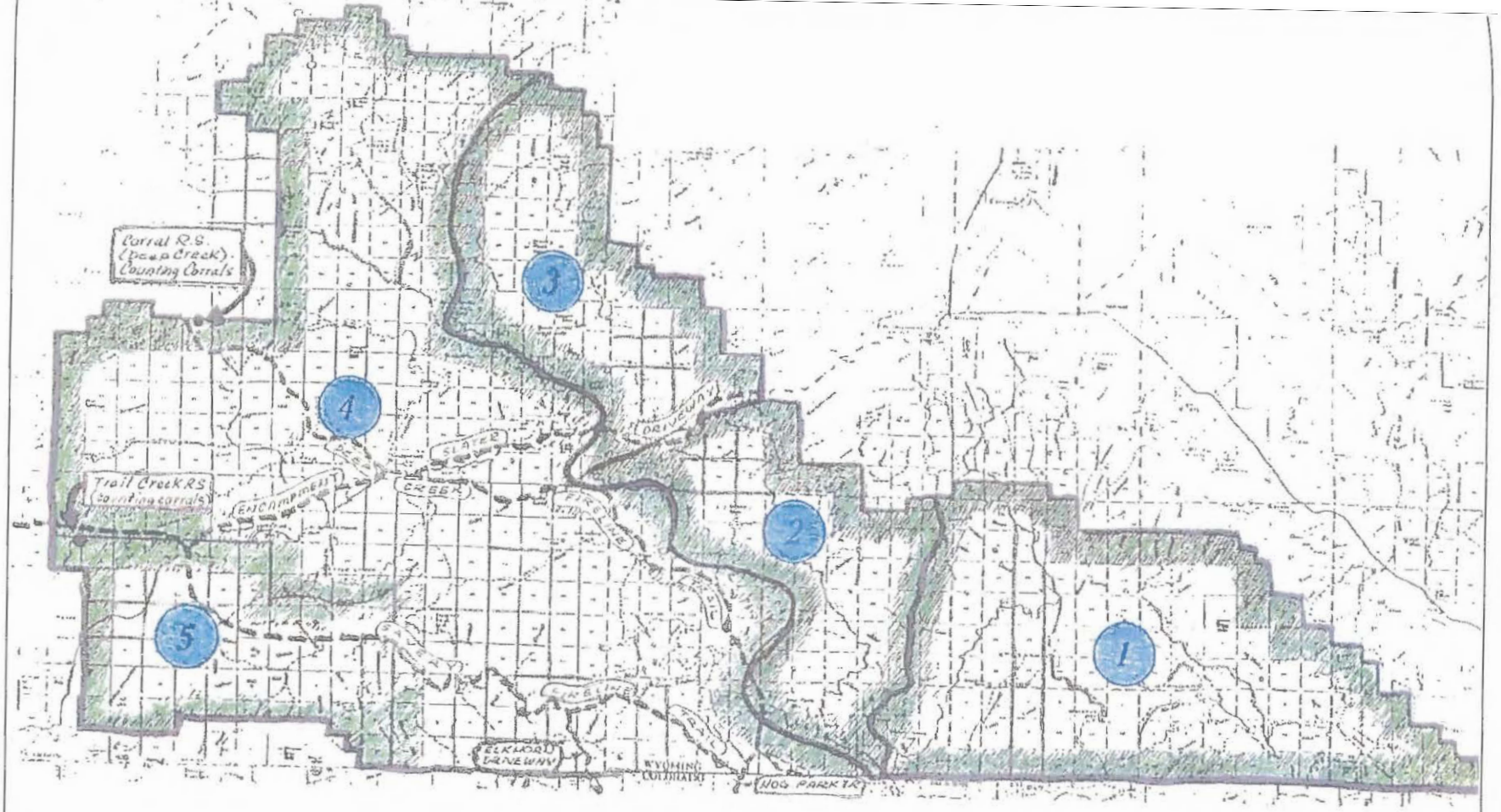

Figure 1. Grazing on the Sierra Madres
Grazing Districts and Stock Driveways
Source: Medicine Bow Collection

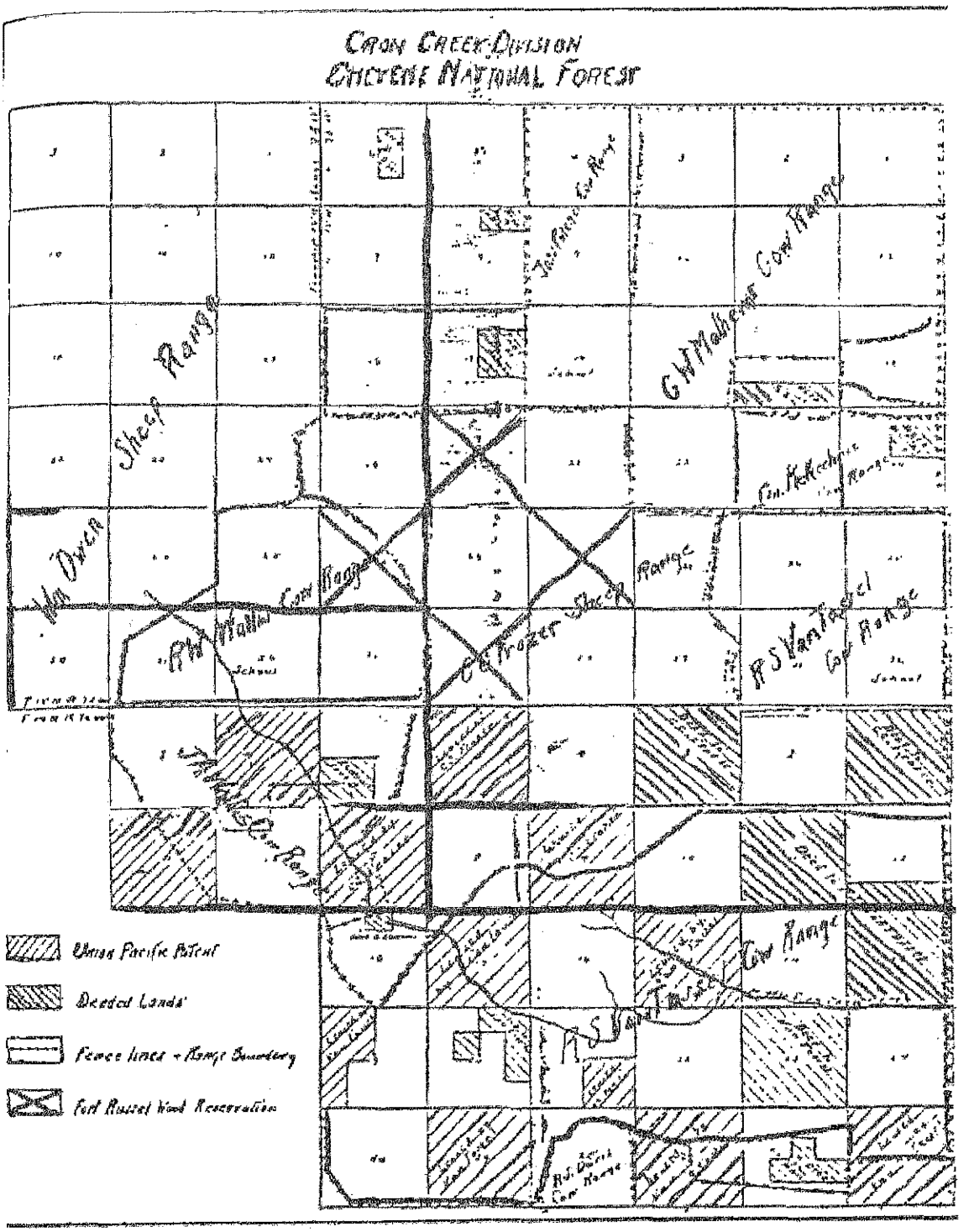

Figure 2. Grazing Allotments
1910 Map of Grazing Districts on Pole Mountain
Source: Medicine Bow Collection

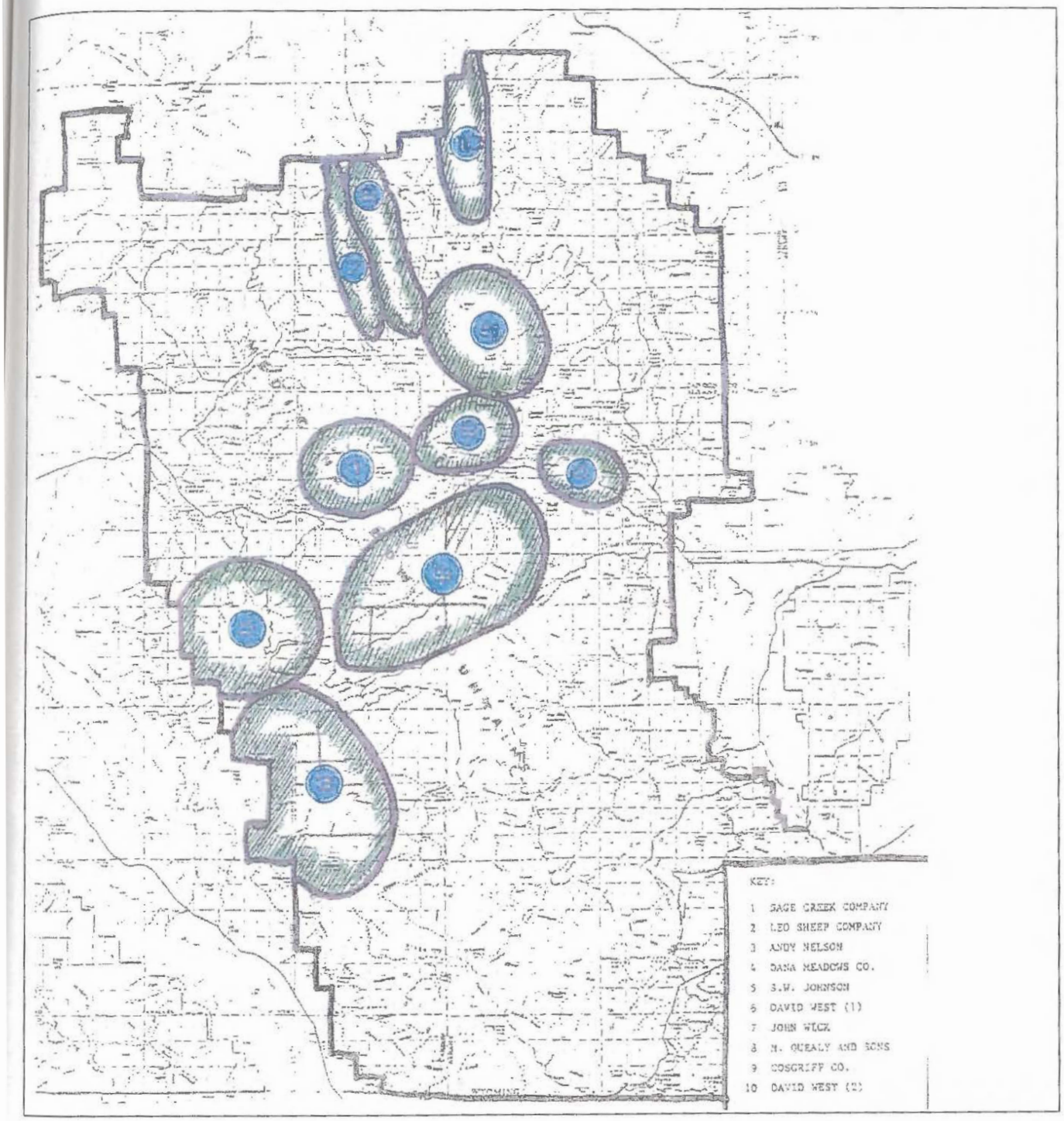

Figure 3. Grazing on the Medicine Bows
Approximate Location of Grazing Districts
Source: Medicine Bow Collection

Figure 4. Aspen Carving

Figure 5. Aspen Carving

Figure 6. Aspen Carving

Figure 7. Aspen Carving

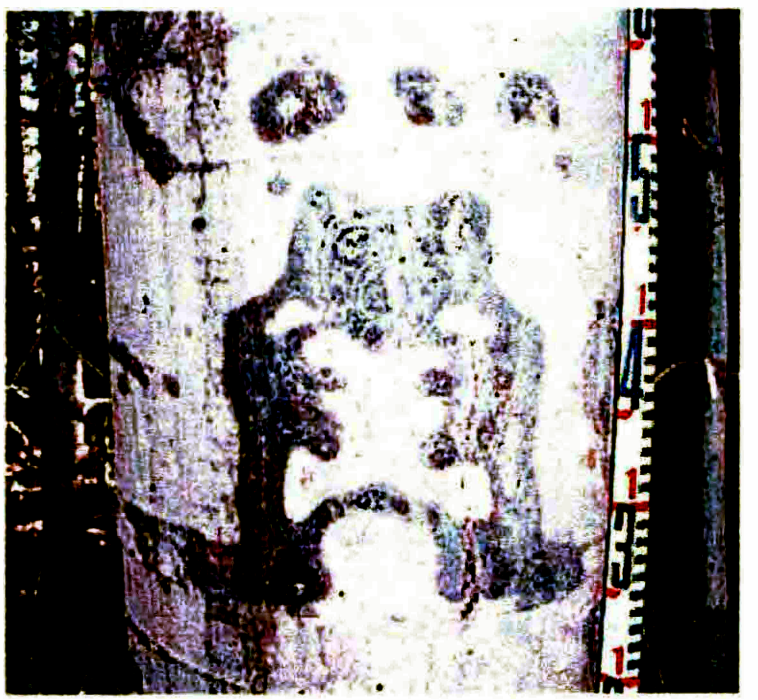

Figure 8. Aspen Carving

Transportation on the Medicine Bow National Forest

The historic transportation systems of the area now encompassing the Medicine Bow National Forest included railroads, immigrant trails, timber, mining, and recreation roads. These transportation routes were instrumental in developing the area; first serving tie hacks, miners, military personnel, and, finally, tourists. For the purpose of this document, the transportation system will be separated into the categories of Immigrant Trails, Timber Roads, Mining Roads, Military Roads, Recreation Roads, and Railroads. Roads without a specified purpose will be discussed as the chapter progresses. (The exact location or routes of the roads and trails below can be found in the transportation section of the Cultural Resource Overview, Medicine Bow National Forest Vol. I written by Dennis Grasso, Scott Thybony, Robert Rosenberg, and Elizabeth Rosenberg in 1981.)

IMMIGRANT TRAILS

The first major known and documented travel through what is now the Medicine Bow National Forest was immigrant migration westward. The Overland, Lodgepole, and Cherokee Trails were the major routes near or through the area. (Of course, it is assumed that numerous Native American trails existed at various times in this region before Euro-American conquest.)

There are several version of the Cherokee Trail, a route specifically used for migration of Cherokee Indians and a group of European Americans from Arkansas heading to the gold fields of California (www.over-land.com/ctrail.html). Two groups of men made the journey to California, each forging a branch of the Cherokee Trail. The first group supposedly left in 1849, creating the northern Cherokee Trail. This trail travels to McFadden, circumventing the Forest boundary to the north. The southern route of the Cherokee Trail was made in 1850, traveling from Tie Siding to Fort Bridger. This route of the Cherokee Trail briefly travels through the Medicine Bow National Forest, near Mountain Home (Fletcher, Fletcher, and Whiteley 1999: map 13).

Another important historical trail near the Medicine Bow National Forest is the Overland Trail. Ben Holladay and the US Post Office Department established the Overland Trail as an alternate route to the Oregon Trail on July 21st, 1862. It was exclusively used as a mail route for six years until the Union Pacific Railroad became the main mode of travel. The Overland Trail split into two trails, one heading to Fort Laramie and the other following, although not exactly, the north Cherokee Trail. The Overland Trail went north of Elk Mountain to Fort Halleck and continued to Fort Bridger (www.over-land.com/otrail.html). Immigrants considered this route safer than the better-known Oregon Trail. It was successfully used until May 1868, when the Union Pacific laid its final spike in Ogden, Utah.

The Lodgepole Trail is a third important, but less well known, trail. It traveled north of Cheyenne, into the Pole Mountain Division of the Medicine Bow National Forest. Its path is similar to the Telephone Line Road or Forest Road #712. After the Lodgepole Trail descends from Pole Mountain, it converges with the Overland and Cherokee Trails just west of present day Laramie, Wyoming. Native Americans supposedly used this trail before westward settlers. However, its history still remains obscure.

TIMBER ROADS

Pole Mountain Division

Timber roads became important with the arrival of settlers because ties were needed to build the Union Pacific Railroad. The Laramie Mountains and Sherman Mountains became the main source of this valuable resource. Roads brought ties from the forest to the railroad building sites.

Most of the Pole Mountain Division roads used for timber were unlabeled and unnamed. However, one connected Sherman, a site of an old tie camp, to Virginia Dale. This road was called the Old Sherman Road. It used a similar route to the Lodgepole Trail until diverging just east of the peak of the Laramie Mountains.

Happy Jack Road, another road in the Pole Mountain area, was built later than the Old Sherman Road. It connects Laramie with Cheyenne and it is named for Jack Hollingsworth, who hauled wood from the Laramie Mountains to sell in Cheyenne (Rosenberg and Rosenberg 1981:188). Jack reportedly sang while he worked, resulting in the name Happy Jack. Although it is not necessarily exclusively a timber road, it was probably used as one during the construction of the Union Pacific Railroad.

Laramie District and the Eastern portion of the Brush Creek-Hayden District

The Snowy Range Road (Highway 130) began as a timber road. The distance between Centennial and Libby Flats was the original length of the road. LaPlata or Libby Flats was an important area with many tie camps located around Libby Creek, Nash's Fork, and the North Fork of the Little Laramie River (Rosenberg and Rosenberg 1981:191). The ties were then brought from the Libby Flats area to Centennial and continued from there.

The road between Laramie and North Park, via Boswell and Woods Landing, was fundamental in the early development of this area. It was probably used for hauling wood to and from towns located enroute. However, like other roads, timbering was not its sole use. Mormons traveling to Salt Lake City supposedly used the Laramie-North Park Road as well (Rosenberg and Rosenberg 1981:193).

The establishment of present day Highway 230 cut off over fourteen miles of road from the Laramie-North Park Road. This road was originally called the Woods Landing-Mountain Home Road. Sam Woods, an early saw miller in the area, created this road. The Woods Landing-Mountain Home Road was used as a daily stage route between Laramie and North Park until the railroad arrived in Walden in 1910.

The stage was just modified to a new route from the Boswell ranch to Woods Landing via Jelm, creating a new road in the area. However, the Woods Landing-Mountain Home Road was still more popular for the wood haulers.

Although the railroad reduced the traffic on these roads, maintenance was still important. Cattle ranchers needed a road to get salt to their cows and wood products to their ranches. The segment from Chimney Park and Woods Landing of the Woods Landing-Mountain Home Road was improved because Telephone Hill was too steep and the alternate route, Porter Gulch, was always washed out (Rosenberg and Rosenberg 1981:193). In 1919, this segment was improved, along with the rest of the Woods Landing-Mountain Home Road, and it eventually became part of the Rocky Mountain Highway (Rosenberg and Rosenberg 1981:193). Another road from Woods Landing constructed roughly the same time was the Woods Landing Road #311 (formerly 588). This road heads towards Albany after leaving Highway 230 near Fox Creek.

In 1920, other roads were needed to haul lumber and ties out of the Medicine Bow National Forest. There was a proposition for several roads including one called the Chimney Park-Foxpark-Bear Gulch Road. The Chimney Park-Foxpark-Bear Gulch Road intended to connect with the

Woods Landing-Mountain Home Road. However it is unsure whether this road was actually constructed, since the section between Chimney Park and Foxpark does not appear on later maps (Rosenberg and Rosenberg 1981:195).

There are other timber roads throughout the main Medicine Bow Mountains, including the Laramie District and a portion of the Brush Creek-Hayden District of the Medicine Bow National Forest. However, not all of these roads are named and their histories are ambiguous. They are still used today as recreation roads. Many of these roads are located in the northeast portion of the Brush Creek-Hayden District, including the areas of Mill Creek, Sevenmile Creek, and Fourmile Creek (Rosenberg and Rosenberg 1981:196).

Western portion of the Brush Creek-Hayden District (Sierra Madres)

Timber roads are located throughout the Sierra Madre portion of the Medicine Bow National Forest. One road was built to connect a fort about ¾ mile north of Riverside to a tie camp about seven miles up the Encampment River. This road (more accurately a wagon trail) was called the "Soldiers Road" and was utilized by the government in the 1860's to supply the aforementioned logging camp. Some claim that this camp supplied the lumber to construct Fort Steele, though that other accounts claim that Elk Mountain was the source of the Ft. Steele lumber. A road in a similar location to the Soldiers Road can be seen on a 1919 Forest Service map (Rosenberg and Rosenberg 1981:196).

One particularly important wagon road in this area connected Green Mountain sawmill through Hog Park to a new tie camp. This road would also later connect the new tie camp in Encampment Meadows with Grand Encampment. Although this road began as a timber road, miners in the Hog Park region also used it. It was built in the summer of 1902 and by August of that year, a daily mail and stage route had been established to the tie camp. This road, connecting with the Laramie and Hahns Peak Wagon Road, created a route from Grand Encampment to Routt County, Colorado. Part of this road coincides with Forest Road #5509(ibid.).

The Encampment-Canyon Road opened up large areas of lodgepole timber areas near Hog Park. The location of this road conveniently allowed for a connection to be made with a Routt National Forest road in Colorado's Red Park (ibid.:198)..

MINING ROADS

Although timber was a huge industry in the Medicine Bow National Forest, mining was even larger and brought many settlers and prospectors to the area. In the Medicine Bow National Forest, many roads were constructed as new mines were developed in the area. The Pole Mountain division and the Douglas Districts of the forest were prospected but little ore was ever extracted. However, the Laramie and Brush Creek-Hayden Districts produced profitable quantities of gold and copper.

Laramie District/portion of the Brush Creek-Hayden District

The mining industry utilized the Snowy Range Road for transportation to the Libby Flats area and Gold Hill. Although the first route to the Gold Hill mining boom area, the Snowy Range Road was not the only road to the locale

The Gold Hill mining boom began in the late 1880s. A road was constructed from Laramie to Gold Hill, named the Laramie-Gold Hill Road. However, this was not the only route to Gold Hill. People from the Arlington area were interested in the area and traveled to Gold Hill via another road named Windy Hill Road. Coal miners from Carbon also went to Gold Hill by way of the Medicine Bow River constructing a road called the Bow River Road. The Saratoga-Gold Hill Road was formed first due to shorter distances and easier terrain between Gold Hill and Saratoga.

Other mines throughout the region were also gaining in popularity. The Keystone Mining District was the center of mining activity approximately five miles west of Albany. Roads were needed to connect the various communities. The Keystone Mining District was in need of a road to the Encampment smelter. This road, named the Old French Creek Road, went from the Rambler Mine to Encampment. Another road out of Keystone went to Hog Park. Although there is no definitive name for this road, it was one of few roads from the Little Snake River to Laramie. A road was built in the opposite direction, towards Albany, called the Albany-Keystone Road, which served the Douglas Creek mines. The Albany-Keystone Road also allowed the Holmes-Laramie Stageline to provide daily service from Centennial to Keystone. Another road branched off of the Albany-Keystone Road, just two miles east of Keystone and headed to Saratoga. A road between Holmes and French was also part of the transportation system near the Keystone Mining District. In 1920, there was proposed construction of a road between Foxpark and Keystone. Other roads in the Keystone area include the Old Lewis road and a second unnamed road. The late C. Victor Carlin in a statement made on November 7, 1924 told their history:

> "I have been told that the first wagon road into Douglas creek was known as the Lewis road, came across lake creek, over into hay park and down into muddy creek a quarter of a mile above the present store of the Wyoming Timber Company" (Medicine Bow Collection, Box 9).
>
> "Another old road came down part of Lake creek, crossing Douglas creek about where William Roper was located (Sec. 10, T. 13 N., R. 79 W.), then up Douglas creek to Keystone. I have been told that the first machinery for Keystone mining came over this road" (Medicine Bow Collection, Box 9).

Brush Creek-Hayden District (Sierra Madres)

As of 1905 there were over 500 miles of wagon roads in the old Encampment Mining District, which connected camps to other camps nearby communities (Beeler 1905:5; Rosenberg and Rosenberg 1981:197). The first road built across the Sierra Madre Mountain range was the Laramie-Hahns Peak Road in the Hayden District. This road connected Laramie with Hahns Peak. It crossed the Medicine Bow Mountains, traveled through Hog Park and ended near Hahns Peak. Mail and passengers were carried along this route during the gold excitement in the area (Medicine Bow Collection, Box 9).

As mentioned above, the Keystone-Hog Park Wagon Road was another early road. This road connected the Medicine Bow Mountains with the Sierra Madre Mountains. However, The Keystone-Hog Park Wagon Road was then extended further from Hog Park south to Hahns Peak.

The first serious mining activity in the Sierra Madre Mountains took place in 1881. The ore from the Doane-Rambler Mine was probably hauled to Fort Steele (Rosenberg and Rosenberg 1981:197). However, a large strike in 1897 increased immigration in the area, creating a need for roads. One of these roads was the Battle Lake and Grand Encampment Road, which traveled from Encampment to the north of Battle Lake.

In 1902, a smelter in Encampment and a tramway from Encampment to the Rudefeha Mine were built. A road matching the tramway, seen on maps, was likely used to construct the tramway.

Since there were many isolated mining camps in this area, a stage route was established. The Scribner Stage Company operated a stage from Walcott Junction to Saratoga to Encampment. This road enabled freight to be imported into the mining districts from the larger communities, such as Encampment and Saratoga. Daily stages provided the mining communities of Battle, Rambler, Dillon, and Copperton with supplies. There were many other roads, including the stage and mail line,

which served the communities of Dillon and Rudefeha from Saratoga (Beeler 1905:5; Rosenberg and Rosenberg 1981:197).

The Encampment-Slater Road (present day Route 70) is another road initially built for mining, which is now a major route through the Medicine Bow National Forest. It was an unimproved dirt road (Official Wyoming Highway Map 1932). In 1933 it was improved to a gravel road from Encampment to Battle Pass. I was listed as Wyoming Highway 76 (Official Wyoming Highway Map 1933) and it was not further improved until 1964 (Official Wyoming Highway Map 1964).

Another road built in the late 1890s was not initially used for mining or timber. The Cosgriff road was built by the Cosgriff Sheep Company in 1895 (Medicine Bow Collection, Box 9). This road was built to supply sheep camps in the Sandstone Country with needed commodities.

MILITARY ROADS

All of the historic military roads in the Medicine Bow National Forest are found in the Douglas District. There are three main military roads in the district. The Medicine Bow-Fort Fetterman Wagon Road connected Medicine Bow Station of the Union Pacific Railroad with Fort Fetterman. The Rock Creek-Fort Fetterman Stageline connected the Rock Creek Station on the Union Pacific with Fort Fetterman. The Rock Creek-Fort Fetterman Road, due to gentler terrain and fewer river crossings, replaced the Medicine Bow-Fort Fetterman Wagon Road. The Fort Laramie-Rock Creek Wagon Road connected Fort Laramie with the Laramie plains. This route was reportedly well traveled and is roughly followed by U.S. Forest Route #633 to Black Mountain today (Rosenberg and Rosenberg 1981:202). Freighters supplying the Union Pacific Stations also used these roads. William Francis Hooker recalls an experience in his book The Bullwhacker: Adventures of a Frontier Freighter:

> "Much of my freighting experience was on the old trail leading from Medicine Bow station on the Union Pacific Railroad across the plains north to Fort Fetterman" (Hooker 1924:39).

RECREATION ROADS

Mining, timber, and military roads were the first means of settlement and exploitation in the Medicine Bow National Forest. However, they were soon used for other purposes. Recreation resulted in the next wave of migration. In 1914, the Medicine Bow National Forest began developing its recreational potential, resulting in the next wave of migration (Rosenberg and Rosenberg 1981:191). It was believed that if people could not make a life in the area, they were going to spend their summers enjoying the beauty of the mountains. Although the Union Pacific brought travelers to the area, it was the automobile that truly paved the way for westward touring. Many of the old roads were quickly upgraded and improved so automobiles could easily travel through the forest. Instead of the miners, loggers, ranchers, and freighters only making use of the forest, families and vacationers could also enjoy what the forest had to offer.

In the Pole Mountain division of the Medicine Bow National Forest, old timber roads were being converted to recreation roads. Happy Jack Road, Telephone Line Road (Lodgepole Trail), and Vedauwoo Glen Road were all improved for the vacationer. The Pole Mountain Nursery Road, an old truck trail, was also improved for recreactional use. These roads were connected to a much larger and more prominent road through the area. Highway 30, the Lincoln Highway, which traveled from

San Francisco to New York, passed through the Pole Mountain region of the Medicine Bow National Forest.

The Lincoln Highway connected to Happy Jack Road, Vedauwoo Road, and the Pole Mountain Nursery Road just inside the Medicine Bow National Forest boundaries. "The Lincoln Highway, U.S. 30, skirts the west and south boundaries and serves as a feeder to the three important Forest Service development roads leading into and through the area" (Medicine Bow Collection, Box 2). Although U.S. Highway 30 does not travel through much of the national forest, it is essential in bringing large numbers of tourists to the area. With construction beginning in 1913 and improvements, including concrete, being made into the mid-1920s, the Lincoln Highway became the first and one of the most important highways in the United States (www.uges.caltech.edu/~jlin/lincoln/history/part1.html). For that reason, more people traveled through the southern portion of Wyoming in search of recreational opportunities.

The Pole Mountain section provided land for one of the largest highways in the United States. It also had, and still does, an intricate web of smaller roads providing access to recreational areas (Medicine Bow Collection, Box 2).

The Snowy Range Highway 130 was also improved. The town of Centennial was growing and the new bankers, hotel owners, and country club members needed an acceptable road for their recreation onto the forest. In 1910, Elmer Lovejoy, forest supervisor, made the first automobile trip from Centennial to Brooklyn Lake. This was the first segment of the road adequate for tourist travel. Soon after this trip, people wanted a drivable road from Centennial to Saratoga. Construction of this road began in the early 1920s. Soon the entire road became as drivable as the Centennial to Brooklyn Lake segment. Although it was finished in segments, the Snowy Range Road dedication was held in July of 1926 (Rawlins Reporter 7/6/26; Rosenberg and Rosenberg 1981:192). In the 1930s the entire road was blacktopped.

Certain roads were constructed primarily for recreation. A road from Brooklyn Lake to Sand Lake was constructed. Other roads connected with this road. One could travel from Sand Lake to Arlington or from Sand Lake to the Bow River Ranger Station. Another road was built connecting the Bow River Ranger Station and the Brush Creek Ranger Station, however this road does not appear on maps from 1930 or 1940 (Rosenberg and Rosenberg 1981:196). Although these roads were constructed after the mining and timber booms, there was one old road located in that area. While it is difficult to know the road's purpose, the White Rock Canyon Road was constructed in 1879 by the Hardens (Rosenberg and Rosenberg 1981:195).

As with other areas, old timber and mining roads were used for recreation in the Sierra Madre Mountains. The Corral Ranger Station-Encampment-Slater Road was used for travel out of the north portion of the forest to Rawlins. This road was constructed after its survey in 1925 (Rosenberg and Rosenberg 1981:198).

As the demand for recreation increased, roads throughout all areas of the Medicine Bow National Forest were improved and maintained. While this is known, documentation of road maintenance is unavailable. The National Forest Service and the Wyoming Department of Transportation assert that little documentation of road improvement was completed (personal communication with National Forest Service and Wyoming Department of Transportation personnel). However, throughout the 1930s and into 1941, members of the Civilian Conservation Corps worked on different projects in the Medicine Bow National Forest.

One of the CCC duties was to improve existing roads, which included the Sand Lake to Arlington Road and the service road from Centennial to Brooklyn Lake summer homes in the Medicine Bow Mountains. In the Laramie Mountains, Happy Jack Road and a road from the Pole Mountain Nursery to Blair Meadows were improved. Improved roads in the Sierra Madre Mountains include the road from Battle to Bridge Peak, Keystone to the North Platte River, and thirty-two miles of truck roads near Foxpark. In addition to roads, bridges were built and improved.

A bridge across the Encampment River in the direction of Hog Park and one in the area of Foxpark were constructed during this time. The Civilian Conservation Corps was instrumental in maintaining and improving roads in the Medicine Bow National Forest throughout the 1930s. The last full active season for the Civilian Conservation Corps in this area was 1941 (Rosenberg and Rosenberg 1981:213).

RAILROADS

Railroads are another form of transportation extremely important to the settlement of the Medicine Bow National Forest. There was one railroad that traveled through the Medicine Bow National Forest and a few that affected the area.

The Laramie, Hahns Peak and Pacific Railway traveled through the Medicine Bow National Forest from 1901 to 1914. Its construction was warranted and could have proven to be a valuable asset for surrounding communities, however, it was essentially a failure. This railroad, known as the LHPP, was to supply Gold Hill, the Snowy Range mines, and Grand Encampment with a railway connection to Laramie. Due to slow construction, the Gold Hill boom vanished before the railroad reached Centennial and new plans were made for the LHPP. It subsequently turned south and headed for North Park and Coalmont, a rich coal deposit area. The LHPP could now take lumber out of the forest, coal from the North Park area, and passengers between all of the communities. However Wyoming winters were treacherous. Mortgages could not be paid due to the cost of operating in winter. The Laramie, Hahns Peak and Pacific Railroad was hanged hands and names several times. In 1914 it became the Colorado, Wyoming and Eastern Railroad. In 1951, it became the Coalmont Branch of the Union Pacific Railroad.

Although the Union Pacific Railroad did not travel through the forest, it transformed the recreational use and settling of the national forest. Two smaller railroads ran near the forest and transferred supplies between mining communities in the area. The first railroad is the thirteen-mile line running from Laramie to Soda Lakes (Rosenberg and Rosenberg 1981:203). The other railroad was the Saratoga and Encampment Railroad. Both were instrumental in the mining and timber communities of the Medicine Bow National Forest, however neither of them entered the forest.

AVIATION

Air travel was another form of transportation important to the Medicine Bow National Forest. Although it did not become an essential form of transit, air travel was gaining in popularity by the 1940s. An early incidence of air travel effecting the national forest occurred in 1935 when a plane crashed into Laramie Peak. The aircraft contained three passengers and was traveling from Billings Montana (Subject File WPA 1184). Although plane crashes were rare, this shows the existence of air travel through the Medicine Bow National Forest in the mid 1930s.

The Wyoming Aeronautics Commission, established in 1945, believed that air travel would become the wave of the future (First Annual Report of Wyoming Aeronautics Commission 1948-1949:1) and published pamphlets that encouraged flying to observe animals and to view the forests from above.

> "It is believed that these highways of the air will some day take on the importance now given our U.S. Highway No. 30, and will be a very valuable asset to the State of Wyo. in regard to the attraction of aerial tourists" (First Annual Report of Wyoming Aeronautics Commission 1948-1949:5).

One of these highways of the air, or "skyways", travels through Cheyenne, Laramie, and Rock Springs to Salt Lake City (First Annual Report of Wyoming Aeronautics Commission 1948-1949:5).

Air travel was initially used by ranchers searching for cattle, riding fences, checking water holes, feeding and many other uses (First Annual Report of Wyoming Aeronautics Commission 1948-1949:6). Oil industries also used air travel for fast transportation of employees and machinery. Wyoming search and rescue operations were also being conducted by air. However, air travel did not become a way of life until after the 1950s.

Dude ranchers were concerned with the increase in air travel because they thought it would tarnish the pristine atmosphere vacationers sought when visiting dude ranches. In 1946, a forest service official attending a Dude Ranchers Association meeting agreed with the dude ranchers (Annual Convention of the Dude Ranchers Association Collection, Box 6). Not only did dude ranchers want to limit air travel through the national forest, including wilderness and primitive areas, they also wanted to regulate the construction of landing fields in the same areas. Dude ranchers were concerned that people would land on lakes, streams, or other land surfaces. Human property destruction and human life threatening situations were the two instances when air travel over the forest was acceptable to the association (Annual Convention of the Dude Ranchers Association Collection, Box 6).

Transportation throughout the Medicine Bow National Forest has changed over time. It began with immigrant trails. It then led to timber roads to help logging industries and the Union Pacific Railroad. The roads were then either modified or created to help service the mining boom. These were the major reason roads were created in the late nineteenth century. Military roads were also important, especially in the Douglas District of the Medicine Bow National Forest. Recreation was the next trend in road maintenance and construction. The creation of the automobile encouraged people to vacation in the Medicine Bow National Forest. Air travel was also introduced as the newest form of transportation through the forest. Transportation systems in the Medicine Bow National Forest tell the stories of the people around or in the forest. It will continue to do so as long as people continue to use the Medicine Bow.

Figure 1. Boundary Sign on Pole Mountain, Lincoln Highway, 1939 (courtesy of American Heritage Center)

Figure 2. Old Portal Sign, Snowy Range Highway, n.d. (courtesy of American Heritage Center)

Figure 3. Gibbett Type Entrance Portal, Snowy Range Highway, 1938 (courtesy of American Heritage Center)

Figure 4. Road From Foxpark to Albany, n.d. (courtesy of American Heritage Center)

Figure 5. Site of Old Rock Creek Stage Crossing, Overland Trail, and Fremont Survey, n.d. (courtesy of American Heritage Center)

Figure 6. The Deep Creek Entrance Portal, 1939 (courtesy of American Heritage Center)

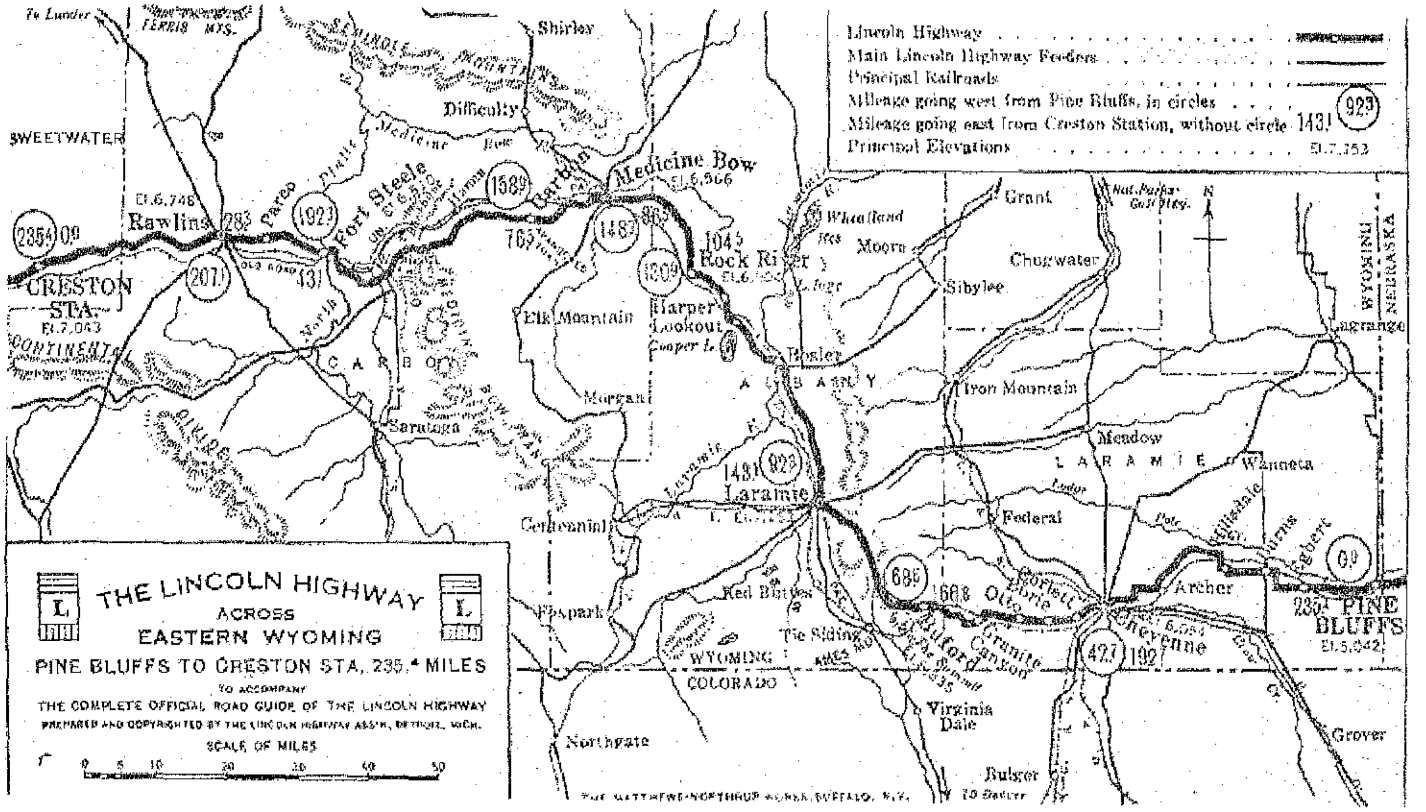

Figure 7. Lincoln Highway, Eastern Wyoming
(http://www.alumni.caltech.edu/~jlin/Lincoln/maps/1924/wy_e.gif)

Recreation on the Medicine Bow National Forest

The recreational development of the Medicine Bow National Forest is directly linked to improvements in transportation, be it the advent of automobile travel, air travel, or simply the first dirt roads through the Forest in the early 20th century (see Transportation chapter for details). Until 1915 cars could barely be driven within the Forest. "The traditional mode of travel on administrative work was by saddle horse, usually followed by a pack horse"(*Laramie Boomerang*, July 9, 1982). In fact, there was only one person in the Forest Service who owned, or knew how to drive, an automobile - L.E. Coughlin. At the time Coughlin was a clerk, but he later went on to become the Forest Supervisor

Recreation Volume

Records of recreational use of the Forest were not kept until the early 1920s and even then they were often unreliable. Indeed, this very issue was commented upon in the 1945 Medicine Bow National Forest Recreation Plan: "Some of this inaccuracy is due to different instructions in past years for recording figures, but most of the error is probably due to the fact that the figures were based on guesses and not facts. . . However, as a whole, it is believed that this compilation is of some value in indicating general trends for the various important recreational uses"(Medicine Bow Collection, Accn.# 3654-87-12-18, Box 2, "speeches").

According to Forest Ranger Evan J. Williams, Jr., 1922 saw a 500% increase in motorist recreational visitors over the previous year. This increase was attributed to recent road improvements and led Williams to state, " The Brooklyn Lake Region will continue to grow in popularity for recreation as more roads are completed and excepting Yellowstone Park will be one of the most popular in the state"(Medicine Bow Collection, Accn.# 3654, Box 7, "Recreation"). Six-thousand motorists and five-hundred fifty non-motorists were estimated on the Forest that year. Five-hundred eighty six people registered at Nash's Fork Bridge, including people from twenty two states and two foreign countries.

In 1936 the Pole Mountain Recreation Area was used by 41,400 campers and picnickers (Medicine Bow Collection, Accn# 3654-87-12-18, Box 2). Between 1930 and 1941 approximately 1,000,000 cars passed through the Pole Mountain District on the Lincoln Highway (Medicine Bow Collection, Accn# 3654-87-12-18, Box 2, "Speeches"). In 1953 the Pole Mountain District was estimated to have received 35,000 picnickers, 30,000 visitors to resorts, 1,749 winter sports participants and 8,000 "other" visitors (Brooks, Asa C., in Medicine Bow Collection, Accn.# 3654-87-12-18, Box 2, "Speeches").

According to an article in the *Saratoga Sun* (January 16, 1941) 153,000 people visited the Medicine Bow National Forest for recreational purposes in 1940 – 65,000 picnickers and campers, 24,500 fishermen, 3,000 hunters, 21,000 skiers, and 39,700 "miscellaneous users". An additional 164,000 motorists passed through the forest en route to other destinations (Wyoming State Archives, WPA 1417).

According to the Wyoming Department of Commerce, 83,800 vacationers visited the Snowy Range in 1939 (Dude Ranchers' Association Papers, Box 5, Folder 5).

Resorts and Lodges

One of the most famous historic lodges in the Forest is the Snowy Range Lodge, or Libby Lodge. It is located about 3 miles west of Centennial, and one mile on the Barber Lake Road from the junction of Libby Creek Campground and route 130. Built from 7,000 hand-peeled logs, the lodge would accommodate 76 people - 44 in cabins and 32 in the lodge. Heralded for its quality construction, it sported a three-story rock fireplace and imported hardwood floors. Snowy Range

Lodge has been owned by various people and was generally in operation until 1974. It is on the National Register of Historic Places (Rosenberg and Rosenberg 1981: 215-216).

Medicine Bow Lodge was built in 1917 on Barrett Creek in Ryan Park, making it the first lodge on the Forest. It is located just off route 130 about two miles east of the boundary of the main Medicine Bow Division. Originally opened by Sisson and Moore as a hunting lodge, by the early 1920s it was operating as a summer guest ranch. The lodge has run continually since 1917. In addition to being a summer guest ranch it accommodates cross-country skiers and snowmobilers in the winter (Rosenberg and Rosenberg 1981: 216-217).

Echo Lodge was built by Billy Roper sometime between 1884 and 1918 along Smith North Creek. In 1923, Tommy and Edith Thomson began helping Roper with the lodge and by 1925 the three were operating it as a summer camp for boys with respiratory problems. Roper died in 1932, leaving the lodge to the Thomsons. The Thomsons sold out in 1947 to Bernice and Raymond Doll. The Forest Service filed a trespass against the Dolls and, after a lengthy court fight, they were forced to vacate in 1977. As of 1981 the Echo Lodge was "in a stage of the nomination process" for the National Register of Historic Places (Rosenberg and Rosenberg 1981: 217-218).

The Brooklyn Lodge was built by Harry "Hoot" James in 1924. It is located about eight miles west of Centennial and as of the early 1980s the original cabins and main lodge were in disrepair. The property, however, was still operational as part of the Mountain Meadow Resort (Rosenberg and Rosenberg 1981: 218-219).

There were also some less prominent lodges in the Forest:

The Rainbow Valley Lodge was located north of Centennial and owned by Mr. and Mrs. Ed Nelson (Rosenberg and Rosenberg 1981: 219).

The Mountain View Hotel of Centennial was owned by Gustav and Anna Sundby. After World War II it was sold and was then used as the local post office and as a gift shop (Ibid.).

The Old Corral was opened by Pat and Neci Self in 1946 and was built on the old site of the Mountain View Hotel's dance hall and bar. It burned in 1952 and was rebuilt nearby (ibid.: 220).

The Sand Lake Resort was built about 1924 and operated by Charles Crismore. It was still operating in the early 1980s as a summer resort (Ibid).

The Summit Inn was built in 1926 at the summit of the Lincoln Highway. It was originally named the Grenville Dodge Inn after Grenville Dodge, the builder of the Union Pacific Railroad. It burned down in the mid-1900s (Ibid.)

Dude Ranches

Another category of recreational facilities on the Forest is dude (or "guest") ranches. Though dude ranches are far more prevalent in northern Wyoming, there have been several dude ranches in the southern part of the state, particularly the Sierra Madre Mountains, over the last fifty or so years.

An excellent resource for learning about dude ranches is the "Dude Ranchers' Association Records" located in the archives at the American Heritage Center at the University of Wyoming. The Dude Ranchers' Association was begun in 1926 at the urging of the Northern Pacific Railroad, which was suffering at the time from the rising popularity of the automobile.

From the first organizing meeting in Bozeman, Montana in September of 1926, the Dude Ranchers' Association has become ". . . a substantial force in the preservation of the "West" in its decisions relating to grazing, forestry and timbering, in the development of game and fish laws and in all the areas of conservation"(Dude Ranchers' Association Papers, Accn.# 4264, "History"). Generally, the Dude Ranchers' Association has been supportive of the preservation of ". . . the qualities of isolation, remoteness, and unmodified nature wilderness areas and national forests to sell the dude ranch vacation as the only true American vacation where guests can experience a working ranch in conditions that simulate the American frontier experience"(ibid.) For example, the Dude

Ranchers' Association was extremely concerned about the increased traffic on "natural areas" that would result from the advent of off-road vehicles and increased air travel following World War II (Dude Ranchers' Association Records, Box 6, Annual Conventions: 1948 and 1946).

According to past issues of *The Dude Rancher* (located in the Dude Ranchers' Association Records), the official publication of the Dude Ranchers' Association, several member ranches were located in close proximity to the Medicine Bow National Forest. Presumably, these ranches utilized the Forest on a regular basis.

The first issue of *The Dude Rancher* was published in December of 1932. In that issue the Y Bar 7 and the A Bar A were listed as members of the association. The Y Bar 7 was located in Savery and owned by Mrs. J. St. A. Boyer.

The A Bar A, still in existence today, was originally owned by Andrew Anderson and Ed Hubbell. From the very beginning they wanted to cater to the upper-classes. They achieved this goal and were soon hosting the Conquistadors each fall and continue to do so today (*Saratoga Sun*, October 17,1985). The A Bar A is located on the North Platte and has an Encampment address.

By 1945 the A Bar H, also on the North Platte and about 22miles southeast of Encampment, had joined the A Bar A as a member of the Dude Ranchers' Association (Rosenberg and Rosenberg 1981: 219).

In 1946, the One Bar Eleven , owned by Paul B. Holmes, and the Sky Meadows Ranch, owned by Reid Higby were the third and fourth members of the Dude Ranchers' Association in the Sierra Madre Region. Both ranches had Encampment addresses.

In 1949, the Boyer Ranch (same Boyer as the Y Bar 7) of Savery was added to the Dude Ranchers' Association list.

In 1950, the Sierra Madre Ranch, owned by Earl Rogers, was added to the Dude Ranchers' Associations list.

In 1952, the Sky Meadows Ranch was now owned by Jim Gray and the Water Valley Ranch of Encampment was a new member of the Dude Ranchers' Association. It was also listed with an Encampment address.

One ranch that is not listed in *The Dude Rancher* is Platt's Rustic Mountain Lodge. Owned and operated by Ron Platt, this ranch was established by the Platt family in 1886 and was converted to a lodge in 1952. It has not been considered for the National Register of Historic Places. It borders the A Bar A in the Sierra Madre Region.

Laramie Peak District[1]

Often overshadowed by more popular destinations in the Medicine Bow and Sierra Madre mountains, the Esterbrook area in the Laramie Peak District has a recreation history that goes back to the early 20th century and the failure of the local copper mines. "When, gradually, it became evident that Esterbrook might not become the major mining region hoped for, many miners turned to ranching and other pursuits for a livelihood" (Leonard 1979: 12).

The first recreational establishment to open in the region, in 1912, was Emmett and Clara Newell's Rustic Inn . Located in the town of Esterbrook, the Newell's ran this guest lodge until 1945 when they sold it to Dale and Wilma Ballard. The Ballards sold the lodge in 1960.

In the 1930's the The Tippie Inn was opened by Luther and Tippie Freeman, both descendants of prominent Wyoming pioneer families. The Tippie Inn's main structure was moved from the Freeman Ranch on LaBonte Creek. The Tippie was forced to close during World War II as gas rationing decreased the number of visitors it received. The business was reopened and operated

[1] This section is adapted from Peg Layton Leonard's May 31, 1979 article in the *Douglas Budget*, "Old Esterbrook mining region now hosts year-round visitors".

under lease as the Esterbrook Hunting Club for several years. Later it was sold and renamed the Esterbrook Lodge and it is still open for business today.

A more well-known contemporary tourist attraction in Esterbrook is the Episcopal Church of the Ascension. This log church was built on land donated by Luther Freeman in 1942 and dedicated in 1946. It was modeled after the Chapel of Transfiguration in Grand Teton National Park and possesses a 5 by 12 foot altar window which provides a dramatic view of Laramie Peak. As of 1979, an average of 400 visitors had signed the register each year, some undoubtedly in attendance at one of the numerous baptisms and weddings that are celebrated at the church.

Winter Sports Areas

During the late 1930s and early 1940s winter sports experienced great popularity on the Medicine Bow National Forest. Several areas were in operation during that time period, both in the Medicine Bow Mountains and the Pole Mountain Division.

Barrett Ridge winter sports area in Ryan Park was opened in the winter of 1941-42. The area was equipped with a 2,600 foot, 40 chair, lift. The expert course had an 800 foot vertical rise. The area closed in the 1960s (Rosenberg and Rosenberg 1981: 223). Interestingly, the rope tow was powered by the old power sheave from the Ferris-Haggarty mine near Encampment. On July 31, 1941 the *Saratoga Sun* reported that, because of this impressive piece of machinery, the Barret Ridge area would ". . . have one of the most efficient chair lifts in the Rocky Mountain Region."

The Libby Creek Area ". . . was located about 1-1/2 miles above Libby Lodge, off what is now the Barber Lake Road (originally the route of Highway 130), not far from the Inspiration Point Ski Area (Laramie Republican-Boomerang 2/26/40)" (Rosenberg and Rosenberg 1981: 223). It was equipped with a chair lift and two rope tows and had a main run that was nearly a mile long (Ibid.).

Inspiration Point Ski Area was located near the Libby Creek Area. It opened in the winter of 1938-39, but the date of its closure is unknown (Ibid.).

The Happy Jack winter sports area was opened in the 1930s and closed in 1977. It was administered by the Forest Service. It was located eleven miles east of Laramie on Happy Jack Road. There were no rope tows or chair lifts and the main ski run was 1,500 feet. There was also a 1,400 foot toboggan run(Ibid.: 223-224).

The other Pole Mountain Division winter sports area was the Summit Ski Area. It only operated one year, 1938-39, and the Summit Inn provided food and beverages for the skiers (Ibid.: 224)

The only ski area operating today in the Forest is the Snowy Range Ski Area, located above Hanging Lake off route 130. It was opened in 1960(ibid.).

Summer Homes

With the development of roads in the Forest in the early 20th century came sudden interest in the construction of summer homes. With the help and supervision of the Forest Service, nearly 100 rustic summer homes were constructed in the Forest. Also groups of people established "summer home groups", such as the Libby Lodge Summer Home Group, the Lower Libby Summer Home Group, "Cascade", and others. As of 1981, most of these homes were still functioning under special use permits (Rosenberg and Rosenberg 1981: 222).

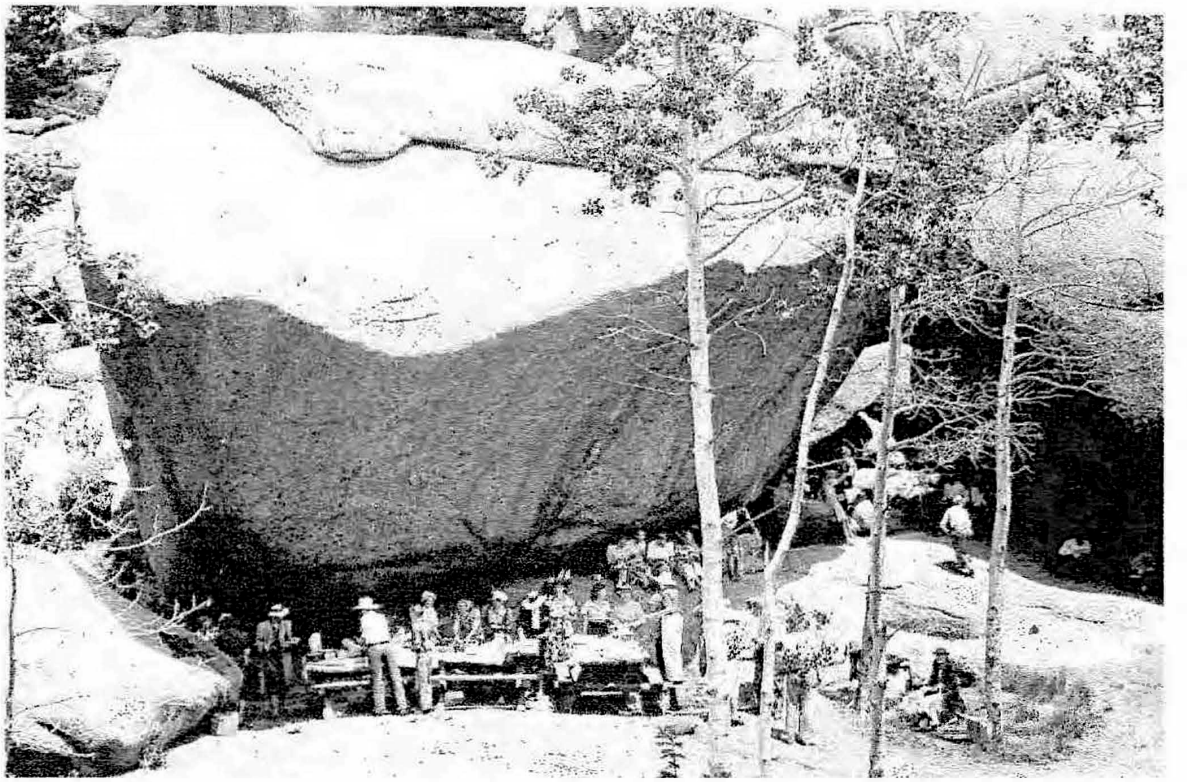

Figure 1. 4H Club Picnic at Vedauwoo, 1939 (courtesy of American Heritage Center)

Figure 2. Picnic Group At Lake Marie, 1938 (courtesy of American Heritage Center)

Figure 3. Nash's Fork Camp Ground n.d. (courtesy of American Heritage Center)

Figure 4. Summer Cabin, n.d. (courtesy of American Heritage Center)

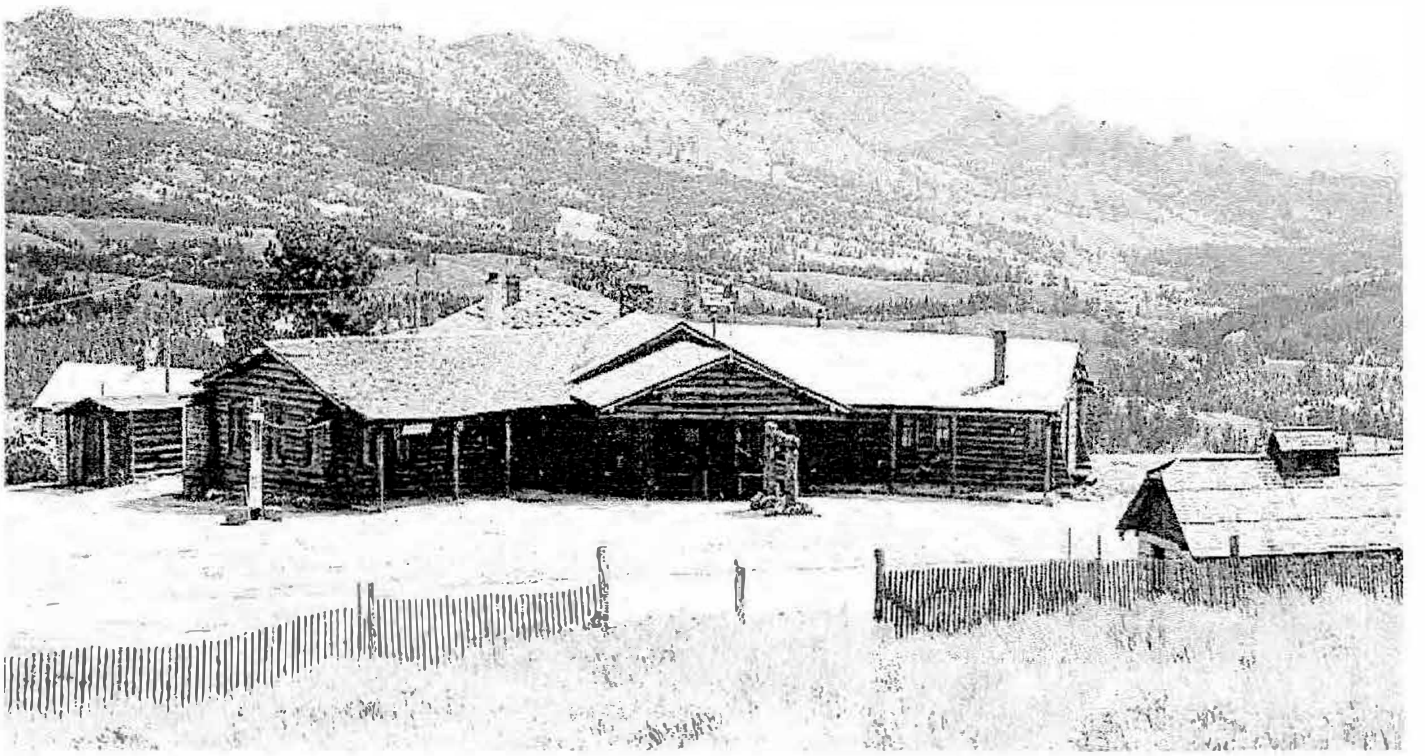

Figure 5. Summit Inn on Pole Mountain, 1940 (courtesy of American Heritage Center)

Figure 6. Highway Near Libby Creek Winter Sports Area, 1942 (courtesy of American Heritage Center)

Figure 7. Libby Creek Winter Sports Area, 1942 (courtesy of American Heritage Center)

Figure 8. Child Skier, 1944
(courtesy of American Heritage Center)

Figure 9. Child Skier, 1944

Figure 10. Fishing Douglas Creek, 1939 (courtesy of American Heritage Center)

Figure 11. Trout Caught At Lake Marie, 1920

Figure 12. Fisherman in Pole Mountain Region, n.d. (courtesy of American Heritage Center)

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